

## OVERVIEW of the Daf

1) Liability for eating a roasted korbbon Pesach during the day (cont.)

The Gemara concludes its search for the source for liability for eating a roasted korbbon Pesach during the day.

2) Water used by a baker

There is a disagreement between Baraisos regarding the permissibility of pouring out baker's water onto broken ground and the Gemara resolves the discrepancy.

3) Water used for baking matzos

R' Yehudah rules that the water used for matzos should be drawn and then kept in a container overnight.

Additional halachos related to the water used for matzos are presented.

Mar Zutra and R' Ashi disagree regarding the use of dough prepared with lukewarm water.

הדרן עלך כל שעה

4) MISHNAH: The Mishnah presents examples of mixtures that are prohibited either because they contain chometz (תערובת) or because they are defective forms of chometz (נוקשה).

5) Babylonian kutach

(Continued on page 2)

## REVIEW and Remember

1. How does the word לאמר imply a prohibition?  
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2. What are the health benefits of eating refined bread, fatty meat, and old wine?  
\_\_\_\_\_
3. What ingredient will make even high quality wine turn into vinegar?  
\_\_\_\_\_
4. Why is shoemakers' glue referred to in the Mishnah as scribes' kolan?  
\_\_\_\_\_

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In loving memory of our  
father, grandfather and great grandfather  
ר' מאיר זלמן בן ר' שלמה, ע"ה

Today's Daf Digest is dedicated  
By Mr. and Mrs. Eric Rothner  
In loving memory of their mother  
Mrs. Shirley Rothner, ז"ל

## Distinctive INSIGHT

*The lessons of the people of Papunia*

אמר רב יהודה אשה לא תלוש אלא במים שלנו. דרש רב מתנה בפפוניא למחר אייתו כולי עלמא חצבייהו ואתא לגביה...

The Beis Yosef (O. C. 455 אין ד"ה) cites the opinion of the יראים who discusses the fact that the Gemara relates the story of Rav Masna and the people of Papunia. He writes that it seems that this story took place on Pesach itself. The people came to bake matzah, expecting to buy water from him. Suddenly, they found out that they had misunderstood his lesson from the day before, and that instead of buying water from Rav Masna, it was necessary to use water that had stayed overnight. Unfortunately, this meant that they had not prepared any water overnight for this purpose, and they had no water to use for that day's matzah. Nevertheless, the Gemara does not report this as being any type of crisis. The people were not told to go hungry or without matzah. We see from here, reports the יראים, that the requirement of מים שלנו is not indispensable. If one does not have this type of water, he may prepare matzah even without it.

Others say that the story can lead us to a different conclusion. In fact, the people were lacking in water "from overnight." However, they simply left water to sit for twelve hours, during that day itself, and they used this water for the matzah. According to Rashi, this is understandable, because he explains the reason for מים שלנו is due to the natural heat of water drawn from the ground. Leaving the water to sit after being drawn is not due to anything intrinsic about night, but simply to have it removed from the ground for a short duration, in order to cool off. The people of Papunia did not go hungry, not because they disregarded the need to have מים שלנו, but because they satisfied this halachah by allowing the water to sit for a while that same day.

Sfas Emes notes that the point of the story is that a Torah teacher must be exceedingly careful in the wording he uses to teach halachos to the general public, because unlearned people might misunderstand him and arrive at inaccurate conclusions.

שו"ת דברי יציב (Yoreh De'ah 14:3) comments that this story illustrates a wonderful lesson about respect and honor for Torah authorities. The people of Papunia were under the impression that it was necessary to use the water of Rav Masna. Apparently, this halachah is illogical. How could the only water allowed for matzah be that of this Rabbi and his friends? Yet, they unquestionably accepted his authority. They were devoted to his teachings, and they accepted the rule that the only water acceptable for the Pesach matzah was that which was procured from this sainted rabbi. ■

# HALACHAH Highlight

## מים שלנו—Water left overnight

א"ר יהודה אשה לא תלוש אלא במים שלנו

Rav Yehuda said: A woman should only knead with water that was left overnight.

The Rishonim disagree about the reason for such a law. Rashi<sup>1</sup> says the reason is, since in Nissan the springs are hot, the water needs time to cool down<sup>2</sup> after being drawn. According to the Yerei'im<sup>3</sup>, the water in the springs and rivers are warm at night and don't cool down until day time. According to this<sup>4</sup>, just as one should not draw this water at night, neither should he draw in midday (for a full 12 halachic hours are needed from the time the waters became hot until they cool down and become useable). The only time that it would be permissible to draw would be during bein hashmashos (dusk) which is (in a technically legal way) neither day nor night. The Mishna Berura<sup>5</sup> and other halachic authorities say that one should ideally follow this opinion.

Many Poskim<sup>6</sup> add that this entire law is not based on the actual temperature of the water (gauged by the human touch). Therefore, in places which have cold climates and the water freezes, one should not heat up the water assuming that he will continuously judge the temperature as the process goes along (to ensure that it remains chilled). Also, if the water did heat up even slightly<sup>7</sup>, we can not assume that it will ever return to its former status of 'completely cold.' And only in extenuating circumstances or where great financial losses will be incurred can such water be used. (In places such as Argentina and Australia where the water is hot around Pesach time there are different opinions<sup>8</sup> what to do.) ■

(Overview...Continued from page 1)

A Baraisa teaches the effects of eating Babylonian kuttach.

The Gemara cites other Baraisos and teachings that relate to the ill or beneficial effects of different foods.

### 6) Median beer and Adomi vinegar

The Gemara explains that these are forbidden because they contain barley.

An explanation is presented as to why barley is placed into Adomi vinegar.

### 7) Egyptian Zisom

The ingredients and method of preparation of this mixture are presented.

### 8) Dyers' zoman and cooks' amilan

These foods are identified.

### 9) Scribes' kolan

A disagreement is presented regarding the definition of this substance but the Gemara's conclusion is that it is shoemakers' glue.

### 10) Women's cosmetics

The Gemara explains that R' Eliezer does not, in fact, refer to cosmetics but rather to depilatory pastes used to remove unwanted hair. ■

1. רש"י בד"ה שלנו
2. כ"כ הרא"ש כאן בסימן ל' וטור באו"ח תנ"ה ס"א ועוד ראשונים שלדעת רש"י לאו דוקא שלנו בלילה. אלא ה"ה כשלנו י"ב שעות ביום
3. בסר יראים השלם סימן נ"ב עמוד 22 והובא ברא"ש וטור שם וכן בסמ"ג ועוד
4. עיין בפירוש הר"א מזרחי שבב"י וכן דעת הרמ"א ומ"ב ועה"ש וש"פ בריש סימן תנ"ה. ודלא כפירוש הב"י. וגם כף החיים שם ס"ק ח' כתב דפשוט שלכתחילה יש להחמיר כרמ"א וסיעתו
5. כנ"ל בס"ק הקודם. ועע"ש בפרטי דיניו, במשנה ברורה הנ"ל
6. כ"כ המהר"ם חלאווה כאן. [וע"ע בשו"ת חתם סופר אהע"ז סימן קנ"ג] אלא טבע כ"ד שבהתחזק קורה תחזק הצד שכנגדו של חום, עי"ש
7. מ"ב שם ס"ק כ"ט. וכ"כ עה"ש שם וז"ל והציננו לא מועיל. עכ"ל
8. עי' בזה בפסק"ת שם אות ה' ■

## Gemara GEM

### The perceptive people of Papunia

למחר אייתו כולי עלמא חצבייהו ואתא לגביה

The city of Papunia is featured in Shas in other contexts, as we find in Kid-dushin 35a and Bava Kamma 54b (see also Chullin 139b and Bava Metzia 68a). In these instances, they are referred to as "knowing the reason for this matter..." It seems that they were knowledgeable and

wise. It does not seem characteristic of them to be so foolish to misunderstand Rav Masna and believe that the water needed for matzah had to be bought from him alone.

Pnei Menachem (Erev Pesach) explains that "overnight water" represents lowliness and humility, as water flows to the lowest point. Matzah, made from only water and flour, also symbolizes that which is unassuming and simple. The people of Papunia perceived a deeper meaning into the words of Rav Masna to

acquire water from him. They wanted to learn from this great Torah sage how to achieve new levels of humility. They came to him to learn how to perfect their personalities and their characters.

Rav Masna understood their yearning, and he told them that they could only succeed if they took their own water, but it had to settle and be at rest. The message was that they had to each contemplate their own situation, and to resolve the personal issues necessary to avoid their own spiritual chometz risks. ■