



Mixtures of Chametz

The third *perek* opens by listing objects that one is “*ovrim be'pesach*”. Exactly what that mean is subject to debate. The list however includes examples of mixtures of *chametz* and *chametz nuksha* (*chametz* not fit for consumption). We shall try to understand this *Mishnah*.

The *Bartenura* understands that the term *ovrim* means the items are *mitbaarim* – must be removed – along with the other *chametz*. The *Bartenura* explains that even though one does not violate the prohibition of having these things in their possession over *pesach*, the *Chachamim* still require their removal.

Rashi (*Pesachim* 42a) however understands that *ovrim* means that one violates a biblical prohibition if he finds them in this possession during *pesach* (*baal yireh*). The *Meiri* explains that this would only be the case if there was a *kezayit* of *chametz* in the mixture. It is important to note that at the end of the *Mishnah* we learn that if one eats a food mixed with *chametz*, even though it is not punishable with *karet*, they would be liable to lashes. Nevertheless, that is only if the mixture was such that one would eat a *kezayit*'s worth of *chametz* when eating a *pras* worth of the mixture. The *Meira* notes that according to this understanding, even if there was less than that proportion of *chametz* in the mixture, as long as the mixture contains a *kezayit*'s volume of *chametz*, one violates the prohibition *baal yireh*. Why?

The *Meiri* explains that once someone has *chametz* in their possession that is the size of *kezayit*, if they isolated it and ate it, they would be liable. Consequently, they violate the prohibition of *baal yireh*. The reason why one is exempt if one consumes a mixture, such that he does not eat a *kezayit*'s worth of *chametz* when eating a *pras* is because he lacks that act of *achila* that would render him liable. In other words, it would be considered as if one ate less than the minimum quantity of *chametz* to render one liable to lashes in multiple sittings. In that case they would not combine to make him liable.

The *Magid Mishnah* (*Chametz UMatzah* 4:8) however understands that according to the *Rambam*, one prohibition is dependent on the other. In other words, if the ratio is such that there is not a *kezayit kedai achilat pras*, then the

prohibition of *baal yireh* is not violated. How do we understand that the *Magid Mishnah* considering the *Meiri*'s distinction?

The *Grach* (*Maachalot Asurot* 15:1) asks another question. On the one hand the *Rambam* rules that there is no issue of *baal yireh* if a mixture containing *chametz* is not edible for people. Regarding *chametz* itself the *Rambam* rules that as long as it is edible for animals then one does violate the prohibition. The reason is that that *chametz* can be used as a leavening agent to produce more *chametz*. Surely that logic should also apply to mixtures containing *chametz* also.

The *Grach* answers that there is a difference between pure *chametz* and mixtures containing *chametz*. Regarding *chametz* alone, the consideration is whether it is food. Consequently, if it can affect leavening, it is still food. With respect to mixtures, the question is one of *taam ke'ikar*. In other words, the question is whether the flavour imparted by the mixed in *chametz* is considered like *chametz* itself. If it is not fit for eating, then the law of *taam ke'ikar* does not apply. Consequently, it is as if the *chametz* is not there.

The *Grach* explains that that is why, regarding a mixture, if there is less than a *kezayit kedai achilat pras*, it is prohibited rabbinically. It is not a question of *chatzi shiur* (having less than the minimum to make one liable to punishment) but rather that without a *din* (law) of *achila* (eating), *taam ke'ikar* does not apply.

Finally, the *Grach* explains the *Maggid Mishnah* above. One would assume that *baal yireh* has nothing to do with *kezayit kedai achilat pras*. In other words, the issue of having *chametz* in one's position has nothing to do with whether piecemeal consumption of *chametz* combines to make one liable. Nevertheless, as we have seen above that without a *din* of *achila*, *taam ke'ikar* does not apply. Consequently, if there is less than *kezayit kedai achilat pras* then there is no *taam ke'ikar* and if there is no *taam ke'ikar* then the *chametz* in the mixture is annulled and one would not violate *baal yireh*.

Revision Questions

פסחים ב' – ג' – ז'

- What is the *pasuk* cited as the source for the prohibition in gaining benefit from *chametz* after *Pesach*, that was owned by a Jew during *Pesach*? (ב' :בי)
- If an *Yisrael's chametz* was in the property of a *Nochri* as a collateral for a loan during *Pesach*, can he derive benefit from it after *Pesach*? (ג' :בי)
- What is the criterion that *Rabban Shimon ben Gamliel* gives for whether one must search for *chametz* on top of which rubble has fallen? (ג' :בי)
- What must one pay if they ate *trumah chametz* on *Pesach* deliberately? Unintentionally? (ד' :בי)
- Which grains can *matzah* be made out of (for the first *kezayit*)? (ה' :בי)
- Can one use *matzah* made from *demai* produce to fulfil his obligation of eating *matzah*? (ה' :בי)
- Can the various vegetables listed in the *Mishnah* as suitable for *marror* combine together to make the obligatory *kezayit*? (ו' :בי)
- Can one soak *mursan* in water as food for roosters during *Pesach*? (ז' :בי)
- Can one chew wheat and then place it on a wound during *Pesach*? (ז' :בי)
- What should one do if they mixed wheat into their *charoset*? (Include both opinions) (ח' :בי)
- Is one allowed to cook the meat of the *korban pesach* in fruit juice? (ח' :בי)
- Which of the following must one remove from their house before *Pesach*: (ט' :בי)
 - Beer?
 - Wheat-based (scribe) glue?
- What is the general rule regarding the previous question? (ט' :בי)
- What is the law regarding the removal of *chametz* from the cracks in pots? (י' :בי)
- For what other law does the answer to the previous question also apply? (י' :בי)
- How does one separate *challah* from *tameh* dough during *Pesach*? (Include all three opinions). (יא' :בי)
- Explain the debate regarding whether many women can knead and bake at the same time sharing the same oven. (יב' :בי)
- What is dough that is *siyur*? (יג' :בי)
- What is dough that is *siduk*? (יד' :בי)
- What is the punishment if one eats from dough that is *siyur* or dough that is *siduk*? (יד' :בי)
- Explain the debate regarding when *biur chametz* must be performed if *erev Pesach* fall on *Shabbat*. (טו' :בי)
- Give one example provided by the *Mishnah* for when one goes to do a particular activity on *erev Pesach* and has not yet perform *biur chametz* and the *halacha* is that he: (טז' :בי)
 - Must return if he has time to come back and complete the activity, otherwise can he can simply perform *bitul chametz*.
 - Must only perform *bitul chametz*.
 - Must return home.

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26 March ד' ניסן	27 March ה' ניסן	28 March ו' ניסן	29 March ז' ניסן	30 March ח' ניסן	31 March ט' ניסן	1 April י' ניסן
Pesachim 3:8-4:1	Pesachim 4:2-3	Pesachim 4:4-5	Pesachim 4:6-7	Pesachim 4:8-9	Pesachim 5:1-2	Pesachim 5:3-4

