

Before sunrise... during sunrise – בתוך הנץ... קודם הנץ: With regard to two witnesses who testify about an incident, and one of them says it occurred before sunrise while the other says it took place during sunrise, their testimony is rejected. This is because the difference between their statements cannot be attributed to error, and therefore their accounts are considered contradictory testimonies (Rambam *Sefer Shofetim*, *Hilkhot Edut* 2:5).

אמר רב שימי בר אשי: לא שנו אלא בשעות, אבל אחד אומר קודם הנץ החמה, ואחד אומר אחר הנץ החמה – עדותן בטילה. פשיטא!

Rav Shimi bar Ashi said: They taught that the court does not reject testimony due to a discrepancy over time **only with regard to** testimony ascribed to different hours of the day. However, if one witness says that the incident occurred before sunrise and the other one says it occurred after sunrise, their testimony is void. The Gemara asks: It is obvious that this is the case, as a blatant contradiction of this kind could not possibly be the result of miscalculation.

אלא: אחד אומר קודם הנץ החמה, ואחד אומר בתוך הנץ החמה – עדותן בטילה. הא נמי פשיטא! מהו דתימא: תרוייהו חדא מילתא קאמרי, והא דקאמר

Rather, emend the previous statement: If one witness says the incident occurred before sunrise and one says it occurred during sunrise,^h their testimony is void. The Gemara asks: That too is obvious, as the difference between those times is similarly conspicuous. The Gemara answers: It is necessary to teach this halakha, lest you say that both of the witnesses are saying one matter, and the fact that one witness says

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Rabban Gamliel is not a decisor – רבן גמליאל לאו מכריע – הוא: These two principles, that the halakha is in accordance with the opinion of the decisor, and the counterclaim that this is not a compromise opinion, are expressions of the same basic concept. When two Sages disagree with regard to the details of an issue and a third Sage agrees with one of them with regard to certain details and with the other with regard to other details, this third opinion is that of the decisor. The reason is that there is a majority with regard to certain details in accordance with the first opinion, and a different majority with regard to the other details in accordance with the second opinion. However, this principle applies only if the opinion of the third Sage actually addresses details of the first two rulings. When the third Sage expresses an independent opinion, not dependent on the previous dispute, it is merely considered to be a third opinion, even if the actual ruling is an intermediate opinion.

בתוך הנץ החמה – בגילויי איהו קאי, וזהרורי בעלמא הוא דתזא, קא משמע לן.

that the incident occurred during sunrise is because he was standing out in the open and they were mere rays of light that he saw which he mistook for sunrise. In actuality, he too is testifying to an incident that occurred before sunrise, and the testimony of the two witnesses is therefore compatible testimony. Rav Shimi bar Ashi therefore teaches us that there is no concern that it transpired in that manner.

אמר רב נחמן אמר רב: הלכה כרבי יהודה. אמר ליה רבא לרב נחמן: ונימא מר הלכה כרבי מאיר, דסתם לן תנא כוותיה!

Rav Nahman said that Rav said: The halakha is in accordance with the opinion of Rabbi Yehuda. Rava said to Rav Nahman: And let the Master say that the halakha is in accordance with the opinion of Rabbi Meir, who maintains that one may eat during the entire fifth hour, as the tanna taught an unattributed mishna in accordance with his opinion, indicating that this is the halakha.

דתנן: כל שעה שמותר לאכול – מאכיל.

As we learned in a mishna: For the entire time that one is permitted to eat leaven himself, he feeds it to his animal. It can be inferred from this mishna that there is no intermediate period when it is prohibited for a person to eat leaven but he may feed it to his animal. This unattributed mishna must be in accordance with the opinion of Rabbi Meir, as Rabbi Yehuda maintains that during the fifth hour it is prohibited to eat leaven but one may feed it to an animal.

ההיא לאו סתמא הוא, משום דקשיא מותר.

The Gemara rejects this contention: That mishna is not classified as unattributed, as it is in accordance with the opinion of Rabban Gamliel, due to the fact that had the mishna been in accordance with the opinion of Rabbi Meir, the term: Permitted, is difficult. Instead, the mishna should have been formulated: When one eats he may feed.

ונימא מר הלכה כרבן גמליאל, דהוה ליה מכריע! אמר ליה: רבן גמליאל לאו מכריע הוא, טעם דנפשיה קאמר.

Rava raised an additional difficulty to Rav Nahman: And let the Master say that the halakha is in accordance with the opinion of Rabban Gamliel, as he is the decisor in this dispute, and there is a general principle that the halakha is always in accordance with the decisor who states an opinion that compromises between two opinions cited previously. He said to him: Rabban Gamliel is not a decisor;ⁿ he is stating a reason of his own. Rabbi Yehuda and Rabbi Meir disagree with regard to consumption of any type of leaven; they do not distinguish between teruma and non-sacred food. Since Rabban Gamliel distinguishes between the time one must desist from eating teruma and the latest time that one may eat non-sacred food, his is evidently an unrelated opinion that is in no way a compromise between the other two rulings.

עֵרַב פֶּסַח שְׁחָל לְהִיּוֹת – עֵרַב פֶּסַח שְׁחָל לְהִיּוֹת – **בְּשַׁבָּת**: When Passover begins at the conclusion of Shabbat, one removes the leaven before Shabbat, leaving enough food for two meals, in accordance with the opinions of Rabbi Elazar ben Yehuda of Bartota and Rabbi Eliezer bar Tzadok (*Shulḥan Arukh, Oraḥ Ḥayyim* 444:1).

A deposit of leavened bread – פְּקֻדוֹן שֶׁל חֶמֶץ: With regard to one who has in his possession on Passover eve a deposit of leaven that belongs to a Jew, he should wait until the beginning of the fifth hour before selling it to a gentile. This is in accordance with the conclusion of the Gemara and Rabbi Yehuda's opinion cited here (*Shulḥan Arukh, Oraḥ Ḥayyim* 443:2).

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And one leaves from the pure leaven – זְמִישׁוּיֵי רִין מִן הַטְּהוֹרוֹת – halakha of non-sacred food, which is not addressed by the Gemara. Some say that if one removes *teruma* before Shabbat, all the more so should he remove non-sacred food before Shabbat. This is because there is no prohibition against destroying non-sacred food, whereas the destruction of *teruma* is prohibited (*Tosafot*; Rif; Rambam; Ra'avad; and others). Others claim to the contrary, that since *teruma* is eaten only by the few, it makes sense to remove it the day before. In contrast, one is likely to find people to eat non-sacred food, and therefore this leaven should not be removed prematurely (*Tosefot* of Rabbi Shimshon of Saens; Rabbi Zerahya HaLevi).

Perhaps Elijah the Prophet will come – שָׁמָּא יבֵּא אֱלִיָּהוּ: This *teruma* in abeyance is *teruma* with regard to which there is uncertainty whether or not it is ritually impure. This uncertainty could be the result of uncertain contact with an object or a person that is definitely impure, or definite contact with an item or a person whose ritual purity status is uncertain. These issues can be resolved only by means of the principles of resolving uncertainties, as there is no way to reveal what actually happened. Consequently, the arrival of Elijah could resolve the uncertainty; although he will not issue new halakhic rulings, he will reveal facts that were hitherto unknown.

LANGUAGE

Saddlebag [*disakkayya*] – דִּיִּסְקַיָּא: From the Greek δισάκιον, *disakkiyon*, meaning double bag.

וְאִיבְעִית אִימָא: רַב דָּאֲמַר כִּי הָאִי תַנָּא, דְּתַנֵּינָא: אֲרַבְעָה עָשָׂר שְׁחָל לְהִיּוֹת בְּשַׁבָּת – מִבְּעֵרִין אֶת הַכֹּל מִלִּפְנֵי הַשַּׁבָּת, וְשׁוֹרְפִין תְּרוּמוֹת טְמֵאוֹת תְּלוּיוֹת וְטְהוֹרוֹת, וּמְשִׁירִין מִן הַטְּהוֹרוֹת מִזֶּן שְׁתֵּי סְעוּדוֹת, כְּדִי לֵאכּוֹל עַד אַרְבַּע שָׁעוֹת, דְּבַרֵּי רַבִּי אֱלִעֶזֶר בֶּן יְהוּדָה אִישׁ בְּרִתּוֹתָא שְׁאֲמַר מִשּׁוּם רַבִּי יְהוֹשֻׁעַ.

And if you wish, say instead: When Rav said that the *halakha* is in accordance with the opinion of Rabbi Yehuda, he ruled in accordance with the opinion of this *tanna*, as it was taught in a *baraita*: With regard to the fourteenth of Nisan that occurs on Shabbat, one does not remove leaven on Passover eve in the usual manner.⁴ Rather, one removes everything leavened before Shabbat, and one burns ritually impure *teruma*: *Teruma* in abeyance, whose purity is uncertain, and even any pure *teruma* that he does not require for his Shabbat meals. And one leaves from the pure leavenⁿ food for two meals, the meal at night and the one in the morning, in order to eat and finish until four hours of Shabbat morning. This is the statement of Rabbi Elazar ben Yehuda of Bartota, who said it in the name of Rabbi Yehoshua.

אָמְרוּ לוֹ: טְהוֹרוֹת לֹא יִשְׂרְפוּ, שְׁמָא יִמְצְאוּ לָהֶן אוֹכְלִין. אָמַר לָהֶן: כְּבָר בְּקִשׁוֹ וְלֹא מִצְאוּ. אָמְרוּ לוֹ: שְׁמָא חוּץ לְחוּמָה לָנוּ?

The Sages said to him: One should not burn pure *teruma*, as perhaps those who can eat it will be found on Shabbat, and he will have retroactively violated a Torah prohibition by burning pure *teruma* unnecessarily. Instead, one places the *teruma* aside, and if no one is found to eat it, he feeds it to the dogs or renders it null and void in his heart. He said to them: They already sought people to eat the *teruma* and they did not find any other priests in the city to eat it. They said to him: Perhaps those priests who could eat the *teruma* on that Shabbat slept outside the wall of the city and will enter the city on Shabbat morning, at which point they could eat the *teruma*.

אָמַר לָהֶם: לְדַבְּרֵיכֶם, אַף תְּלוּיוֹת לֹא יִשְׂרְפוּ – שְׁמָא יבֵּא אֱלִיָּהוּ וְיִטְהַרֵם. אָמְרוּ לוֹ: כְּבָר מוֹבְטָח לָהֶן לְיִשְׂרָאֵל שְׂאִין אֵלֶיהוּ בָּא לֹא בְּעֵרֵבֵי שַׁבָּתוֹת וְלֹא בְּעֵרֵבֵי יָמִים טוֹבִים מִפְּנֵי הַטּוֹרַח.

He said to the Sages: According to your statement, that you take into account this unlikely scenario, one should not even burn *teruma* in abeyance, as perhaps Elijah the Prophet will comeⁿ on Shabbat and establish prophetically that the *teruma* is not ritually impure, and render it ritually pure. They said to him: That possibility is no source of concern, as the Jewish people have already been assured that Elijah will come neither on a Friday nor on the eve of a Festival, due to the exertion involved preparing for the upcoming holy day. Consequently, Elijah will certainly come neither on Friday, nor on Shabbat itself, which is Passover eve.

אָמְרוּ: לֹא זֶוּ מִשּׁוּם עַד שְׁקִבְעוּ הַלְכָּה כְּרַבִּי אֱלִעֶזֶר בֶּן יְהוּדָה אִישׁ בְּרִתּוֹתָא שְׁאֲמַר מִשּׁוּם רַבִּי יְהוֹשֻׁעַ.

They said: They did not move from there until the Sages voted and they established the *halakha* in accordance with the opinion of Rabbi Elazar ben Yehuda of Bartota, who said it in the name of Rabbi Yehoshua.

מֵאִי לָאוּ אֶפִּילוּ לֵאכּוֹל? אָמַר רַב פַּפָּא מְשַׁמֵּיהַ דְּרַבָּא: לֹא, לְבַעַר.

Apropos the previous statement that the *halakha* is in accordance with the opinion of Rabbi Yehuda, what, is it not that the *halakha* is in accordance with his opinion even with regard to eating? Rav's ruling indicates that one may eat leaven until the end of the fourth hour, in accordance with the opinion of Rabbi Yehuda. Rav Pappa said in the name of Rava: No, the aforementioned ruling applies only to the obligation to remove leaven, i.e., the Sages agreed that it is permitted to remove pure *teruma* on Friday only if there is no one available to eat it.

וְאִף רַבִּי סָבַר לְהָא דְרַב נַחְמָן, דָּאֲמַר רַבִּין בַּר רַב אֲדָא: מַעֲשֵׂה בְּאֲדָם אֶחָד שְׁהִפְקִיד דִּיִּסְקַיָּא מְלֵאָה חֶמֶץ אֲצֵל יוֹחֲנָן חֲקוּקָאָה, וְנִקְבְּוּהָ עֲכָבְרִים וְהָיָה חֶמֶץ מִבְּצֵבֶץ וְיוֹצֵא, וּבָא לִפְנֵי רַבִּי. שָׁעָה רִאשׁוֹנָה אָמַר לוֹ: הֲמֵתָן, שְׁנֵיָה – אָמַר לוֹ: הֲמֵתָן, שְׁלִישִׁית – אָמַר לוֹ: הֲמֵתָן, רְבִיעִית – אָמַר לוֹ: הֲמֵתָן, חֲמִישִׁית – אָמַר לוֹ: יָצָא וּמוֹכְרָהּ בְּשׁוּק.

The Gemara notes: And even Rabbi Yehuda HaNasi holds in accordance with this statement of Rav Nahman, and rules that the *halakha* is in accordance with the opinion of Rabbi Yehuda. As Ravin bar Rav Adda said: There was an incident that occurred involving a certain person who deposited a saddlebag [*disakkayya*]¹ filled with leavened bread⁴ with Yoḥanan Ḥakuka'a, and mice bore a hole in the bag, and leavened bread was spilling out of the sack. And he came before Rabbi Yehuda HaNasi on Passover eve to ask what he should do. In the first hour of the day Rabbi Yehuda HaNasi said to him: Wait, as the owner of the bag might yet return to take it from you and eat the leaven. In the second hour he said to him: Wait. In the third hour he said to him: Wait. In the fourth hour he said to him: Wait. In the fifth hour, concluding that the person was not coming, he said to him: Go and sell it in the market.

מנהג גבאי צדקה – The practice of collectors of charity – Charity collectors who gathered food or money but find no poor people available to whom they can deliver the items may change the money with other people or sell them the food. However, they may not change the charity coins themselves, nor may they purchase the food for themselves, in order to be clear before both God and the Jewish people (*Shulhan Arukh, Yoreh De'at 257:2*).

פקדון המתמעט – A deposit that decreases in value – If a person deposits produce or a similar item with another and the deposit deteriorates at the standard rate, the bailee may not touch it. If it begins to lose its value at an accelerated rate, he should sell it in court. This is in accordance with the statement of the Rabbis, as explained by Rabbi Yohanan (*Shulhan Arukh, Hoshen Mishpat 292:16*).

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פורטין – They change the money with other people – **לְאַחֵרִים**: In this context, changing the money refers to the exchange of smaller *perutot* for larger coins, e.g., dinars, as copper *perutot* tarnish and lose their value, or for reasons of convenience. Some commentaries add that one who changes *perutot* for dinars would ordinarily be offered a good exchange rate, as *perutot* were in greater demand. Consequently, by making this exchange, the charity collector could profit. However, as it is prohibited for one who collected charity to benefit from this money he is required to change it with other people (*Me'iri*).

מאי לאו? לגוים, כרבי יהודה?
אמר רב יוסף: לא, לישׂראל, כרבי
מאיר. אמר ליה אבוי: אי לישׂראל –
נישׂקליה לנפשיה!

משום חשדא. דתנאי צדקה
שאין להם עניים לחלק – פורטין
לאחרים ואין פורטין לעצמן.

גבאי תמחוי שאין להם עניים
לחלק – מוכרין לאחרים ואין מוכרין
לעצמן, משום שנאמר: "והייתם
נקיים מדה ומישׂראל".

אמר ליה רב אדא בר מתנה לרב
יוסף: בפירוש אמרת לן: צא ומוכרן
לגוים כרבי יהודה.

אמר רב יוסף: כמאן אזלא הא
שמעתא דרבי – כרבן שמעון בן
גמליאל. דתנן: המפקיד פירות
אצל חבירו, אפילו הן אבודין – לא
יגע בהן. רבן שמעון בן גמליאל
אומר: מוכרן בבית דין מפני השבת
אבידה.

אמר ליה אבוי: ולא איתמר עליה,
אמר רבה בר בר חנה אמר רב יוחנן:
לא שנו אלא

What, did Rabbi Yehuda HaNasi not mean that Yohanan Hakuka should sell this leaven to gentiles, in accordance with the opinion of Rabbi Yehuda, who says that it is prohibited for a Jew to eat leaven during the fifth hour? Rav Yosef said: No, it could be that he meant to sell it to a Jew, in accordance with the opinion of Rabbi Meir that one may eat leaven during the fifth hour. Rabbi Yehuda HaNasi was simply advising him to sell the leaven quickly before the sixth hour begins, at which point it would be prohibited for Jews to eat it. Abaye said to him: If it is permitted for a Jew to eat leaven, let him take it for himself and pay the owner back later. Why trouble him to sell it to someone else?

The Gemara responds: Eating it himself is not an option due to the potential of suspicion. As it was taught in a *baraita* with regard to a similar situation: Collectors of charity^h who have no poor people to whom they can distribute the money, change the money with other peopleⁿ and do not change it themselves, i.e., with their own coins.

Likewise, collectors of food for the charity plate, who would collect food in large vessels for the poor to eat, who do not have poor people to whom to distribute the food, sell the food to others and do not sell it to themselves, as it is stated: "And you shall be clear before God and before Israel" (Numbers 32:22). It is not sufficient that a person is without sin in the eyes of God. He must also appear upright in the eyes of other people so that they will not suspect him of wrongdoing.

Rav Adda bar Mattana said to Rav Yosef: You told us explicitly that Rabbi Yehuda HaNasi meant: Go and sell it to gentiles, in accordance with the opinion of Rabbi Yehuda. Rav Yosef took ill late in life and forgot his studies, and therefore his student would remind him that he also agreed with that version of the incident.

Rav Yosef said: In accordance with whose opinion, i.e., the opinion of which *tanna*, is that *halakha* which was taught by Rabbi Yehuda HaNasi, that one should sell leaven deposited with him in order to prevent the depositor from losing his possession?^h Rav Yosef explains: It is in accordance with the opinion of Rabban Shimon ben Gamliel, as we learned in a mishna: With regard to one who deposits produce with another, even if the produce will be ruined by insects or mold, he should not touch them. Rabban Shimon ben Gamliel says: He should sell them in court, due to the obligation to restore lost property. Just as one is required to return a lost item, he is likewise required to prevent loss of another's property for which he assumed responsibility.

Abaye said to him: Wasn't it stated with regard to that mishna that Rabba bar bar Hana said that Rabbi Yohanan said: The Rabbis taught that one may not touch them only if

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על גג האיציטבא – On the roof of the colonnade – The parallel discussion in tractate *Sukka* cites the exchange of opinions in reverse. The *tanna* initially says: On the roof of [*al gag*] the colonnade, which is corrected to: On [*al gav*] the bench (*Tosafot* of Rabbi Shimshon of Saens).

בכדי חסרון, אבל יותר מכדי
חסרון – מוכרן בבית דין, וכל שכן
הכא דהא פסדי לגמרי.

their decrease in value is at the standard rate of stored produce, due to rot and rodents. However, if their decrease in value is beyond the standard rate, everyone agrees that one sells them in court; and all the more so in the case here, with regard to leavened bread, as the bread will be entirely lost. Once the leaven is prohibited, it remains prohibited even after Passover. Consequently, everyone agrees that one is obligated to sell the leaven.

"ועוד אמר רבי יהודה שתי חלות
כו". תני תנא קמיה דרב יהודה: על
גב האיציטבא. אמר ליה: וכי להצניען
הוא צריך? תני: על גג האיציטבא

We learned in the mishna: And furthermore, Rabbi Yehuda said: Two disqualified loaves of a thanks-offering are placed on the pillars surrounding the Temple as an indicator. The *tanna* who recited *mishnayot* in the study hall taught a *baraita* before Rav Yehuda: The loaves were placed on [*al gav*] the bench in the Temple. He said to him: And does he need to conceal them? No one would see them if they were placed there. Rather, teach the *baraita*: On the roof of [*al gag*] the colonnade,ⁿⁱ where everyone could see them.

אָמַר רַחְבָּא אָמַר רַבִּי יְהוּדָה. הֲרַבְּתִית סֻטִי כְּפֹל הָיָה. תִּנְיָא נִמְי הָכִי: הֲרַבְּתִית סֻטִי כְּפֹל הָיָה, רַבִּי יְהוּדָה אָמַר: אִי־סֻטְוֹנִית הָיְתָה נִקְרָאת, סֻטִי לְפָנִים מִסֻּטִי.

“פְּסוּלוֹת וכו’”. אִמְאי פְּסוּלוֹת? אָמַר רַבִּי חֲנִינָא: מִתּוֹךְ שֶׁהֵיוּ מְרֻבּוֹת – נִפְסְלוֹת בְּלֵינָה, דִּתְנִינָא: אֵין מְבִיאִין תּוֹדָה בְּחַג הַמִּצּוֹת, מִפְּנֵי חֲמֵץ שָׁבָה.

פְּשִׁטָּא! אָמַר רַב אֲדָא בַר אַהֲבָה: הֲכָא בְּאַרְבַּעַה עָשָׂר עֶסְרִינָן, וְקִסְבָּר: אֵין מְבִיאִין קִרְשִׁים לְבֵית הַפְּסוּל.

וְכוּלֵי עֲלָמָא בְּשִׁלְשָׁה עָשָׂר מֵיְתֵי לְהוּ, וּמִתּוֹךְ שֶׁהֵן מְרֻבּוֹת – נִפְסְלוֹת בְּלֵינָה.

מִשׁוּם רַבִּי יְנָאי אָמְרוּ: בְּשִׁירוֹת הָיוּ, וְאֵלָא אִמְאי קְרִי לְהוּ פְּסוּלוֹת – שְׁלָא נִשְׁחַט עֲלֵיהֶן הַזְּבָח. וְנִשְׁחֹט! שְׁאֵבַד הַזְּבָח.

וּנְיֵיתִי זָבַח אַחַר וְנִשְׁחֹט! דְּאָמַר: זוֹ תּוֹדָה זוֹ לְחֻמָּה, וּכְדָרְבָּה. דְּאָמַר רַבָּה: אָבַד הַלֶּחֶם – מְבִיא לֶחֶם אַחַר, אָבְדָה תּוֹדָה – אֵין מְבִיא תּוֹדָה אַחֲרָת. מָאי טַעֲמָא? לֶחֶם גָּלַל תּוֹדָה, וְאֵין תּוֹדָה גָּלַל לֶחֶם.

Rahava said that Rabbi Yehuda said:^N The Temple Mount was a double colonnade, i.e., surrounded by two rows of columns. That was also taught in a *baraita*: Rabbi Yehuda says it was called an *istevanit*^H and it was a colonnade within a colonnade.^{HB}

We learned in the mishna that Rabbi Yehuda says these two loaves placed outside were disqualified. The Gemara asks: Why were they disqualified? What caused their disqualification? Rabbi Hanina said: Since the thanks-offerings brought that day are numerous, and the priests are unable to eat their portions from the loaves of all the offerings, the remaining loaves are disqualified by virtue of their being left overnight. The Gemara explains that so many loaves were brought that day, as it was taught in a *baraita*: One may not bring a thanks-offering on the festival of Passover due to the leavened bread included with it, as ten of the forty loaves brought with a thanks-offering are loaves of leavened bread.

The Gemara raises a difficulty: It is obvious that one may not bring this offering on Passover, as it contains leaven. Rav Adda bar Ahava said: Here this *baraita* is not referring to the prohibition against bringing the offering on Passover itself. Rather, we are dealing with the issue of sacrificing a thanks-offering on the fourteenth of Nisan,^H and this *tanna* maintains: One may not bring consecrated offerings to a situation where the time that they may be eaten is restricted, thereby increasing the likelihood of disqualification. Although it is permitted to eat leavened bread until the sixth hour of the fourteenth of Nisan, one may not bring a thanks-offering on Passover eve. The reason is that a thanks-offering may be eaten for one full day and the following night, and if it is brought on the eve of Passover, the time available before disqualification is reduced.

And therefore, everyone who ascended on the pilgrimage to Jerusalem and were obligated to bring thanks-offerings brought them on the thirteenth of Nisan. And since these thanks-offerings are numerous, they are disqualified by virtue of their being left overnight, as priests are unable to eat their portions from the loaves of all the offerings brought that day.

They said in the name of Rabbi Yannai: The loaves placed as an indicator were not disqualified^N by being left overnight. Rather, why did the *tanna* call them disqualified? It was due to the fact that no animal offering was slaughtered together with them to consecrate them, but they were consecrated as thanks-offering loaves independently. They could not be eaten until the offering with which they were brought was slaughtered. The Gemara asks: And let us slaughter the thanks-offering to render the loaves permitted. The Gemara answers: The mishna is referring to a case where the animal for the offering was lost.

The Gemara raises a further difficulty: And let us bring another animal to replace the first one for sacrifice and let them slaughter it. The Gemara answers: This is a case where the one who consecrated the thanks-offering said: This is a thanks-offering and these are its loaves.^H He consecrated the animal and the loaves together, and this is in accordance with the opinion of Rabba, as Rabba said: If the loaf of a thanks-offering is lost, its owner brings another loaf to complete the offering. However, if the thanks-offering was lost and the loaves remain, one may not bring another thanks-offering. What is the reason for this? The loaves are brought due to the thanks-offering^N but the thanks-offering is not brought on account of the loaves. The animal sacrificed is the primary component of the offering while the loaves are subordinate to it.

NOTES

Rahava said that Rabbi Yehuda said – אָמַר רַחְבָּא אָמַר רַבִּי יְהוּדָה: Several commentaries discuss this statement, which is cited in many places as an example of the precise transmission of a tradition. See *Tosafot*, who explain that since Rahava was the preeminent student of Rav Yehuda he addressed him as Rabbi Yehuda. Others claim that he was uncertain whether Rav Yehuda or Rabbi Yehuda issued this statement (see *Arukh*).

The loaves were not disqualified – קִשְׁיוֹת הֵיוּ: Rabbi Yannai does not interpret the mishna as referring to loaves that were disqualified by being left overnight, as those loaves must be burned immediately, to prevent a situation where they might be eaten unwittingly (Maharam Halawa).

The loaves are brought due to the thanks-offering – לֶחֶם לְגַלְל תּוֹדָה: This *halakha* is derived from the verse: “And he shall offer, together with the thanks-offering, loaves” (Leviticus 7:12), which indicates that the loaves brought with this offering are subordinate to it (Rashi).

LANGUAGE

Istevanit – אִי־סֻטְוֹנִית: A Hebraized form of the Greek *στοα*, *stoa*, meaning a row of columns or a hall between rows of columns.

HALAKHA

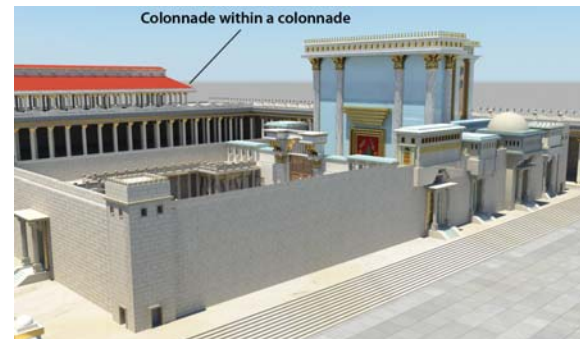
A colonnade within a colonnade – סֻטִי לְפָנִים מִסֻּטִי: The Temple Mount was built in the form of one row of columns inside another row of columns, in accordance with the statement of Rahava (Rambam *Sefer Avoda*, *Hilkhot Beit HaBehira* 5:1).

A thanks-offering on the eve of Passover – תּוֹדָה בְּעֵרֵב פֶּסַח: One may not bring a thanks-offering on the day before Passover, as it is prohibited to sacrifice offerings in a manner that the time they may be eaten is restricted, thereby increasing the likelihood of disqualification (Rambam *Sefer Korbanot*, *Hilkhot Hagiga* 2:13).

A thanks-offering and its loaves – תּוֹדָה וְלֶחֶמָה: If one says: This is my thanks-offering and these are its loaves, and the loaves are lost, one brings other loaves. If the offering itself was lost he does not bring another offering with those loaves, in accordance with Rabba’s statement (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 12:11).

BACKGROUND

A colonnade within a colonnade – סֻטִי לְפָנִים מִסֻּטִי: Apparently, the rows of columns on the Temple Mount were built in this fashion to increase the light and to provide space for pilgrims. The loaves from the thanks-offering that served as an indicator were placed upon the roof of these pillars.



Colonnade within a colonnade on the Temple Mount

The loaves brought with the lambs sacrificed on the festival of Assembly – **לֶחֶם כִּבְשֵׁי עֲצֵרֶת** – If the lambs sacrificed on *Shavuot* were slaughtered or their blood sprinkled not for their own sake, the loaves brought with them are not consecrated. This ruling is in accordance with the opinion of Rabbi Yehuda HaNasi, as his rulings are accepted as *halakha* in disputes with a single Sage (Rambam *Sefer Avoda, Hilkhhot Pesulei HaMukdashin* 17:18).

וּנְפָרְקֵיהוּ וְנִפְקֵינְהוּ לְחֻלִּין! אֵלֶּיךָ לְעוֹלָם שֶׁנִּשְׁחַט עֲלֵיהֶן הַזֶּבֶחַ, וְנִשְׁפָּךְ הַדָּם.

The Gemara asks: **And let us redeem** the loaves from their consecrated status **and render them non-sacred**, and there will be no need to burn the loaves. **Rather**, the Gemara explains that **actually**, the case is one **where the animal offering was indeed slaughtered over** the loaves to permit **them**, but the animal's **blood spilled** before it could be sprinkled on the altar. Once the animal has been slaughtered, the loaves are fully consecrated and cannot be redeemed, but in this case, neither can they be eaten, as the blood was not sprinkled on the altar.

וּכְמָאן – בְּרַבִּי, דְּאָמַר רַבִּי: שְׁנֵי דְבָרִים הַמְתֵּירִין מֵעֲלִין זֶה בְּלֹא זֶה. דְּתַנִּיא: כִּבְשֵׁי עֲצֵרֶת אֵין מְקַדְשִׁין אֶת הַלֶּחֶם אֵלֶּיךָ בְּשִׁחְטָהּ. כִּיצַד? שְׁחָטוּן לְשִׁמּוֹן, וְזָרַק דָּמָן לְשִׁמּוֹן – קִידֵּשׁ הַלֶּחֶם.

And in accordance with whose opinion is this statement that the slaughter of the animal consecrates the loaves and from that point they can no longer be redeemed? It is in **accordance with** the opinion of Rabbi Yehuda HaNasi, as **Rabbi Yehuda HaNasi said: Each of two factors** that are indispensable in **permitting** the sacrifice of an offering, **elevates** the subordinate components of the offering to consecrated status, **without the other**.^N In this case, the loaves are consecrated when the animal to be sacrificed is slaughtered, even if the blood was not sprinkled, **as it was taught in a baraita: The lambs sacrificed** on the festival of Assembly, i.e., *Shavuot*, **consecrate the loaves** that accompany them **only by** means of their slaughter.¹¹ **How so?** If **one slaughtered** the lambs for their own sake, i.e., as lambs for *Shavuot*, in the appropriate manner, **and the priest sprinkled their blood for their own sake, the loaves are consecrated**.

שְׁחָטוּן שְׂלֵי אֵלֶּיךָ לְשִׁמּוֹן וְזָרַק דָּמָן שְׂלֵי לְשִׁמּוֹן – לֹא קִידֵּשׁ הַלֶּחֶם. שְׁחָטוּן לְשִׁמּוֹן וְזָרַק דָּמָן שְׂלֵי לְשִׁמּוֹן – לֶחֶם קָדוֹשׁ וְאֵינוֹ קָדוֹשׁ, דְּבָרֵי רַבִּי.

However, if **one slaughtered them not for their own sake, and the priest sprinkled their blood not for their own sake, the loaves are not consecrated**, as the factors indispensable in rendering the offering permitted were not properly performed. If **one slaughtered them for their own sake, and he sprinkled their blood not for their own sake**, the fact that the lambs were properly slaughtered renders the loaves partially consecrated. Therefore, **the loaves are consecrated** to the extent that they cannot be redeemed, **but they are not consecrated** to the extent that they may be eaten. This is **the statement of Rabbi Yehuda HaNasi**.

רַבִּי אֵלְעָזָר בְּרַבִּי שִׁמּוֹן אָמַר: לְעוֹלָם אֵינוֹ קָדוֹשׁ הַלֶּחֶם עַד שִׁשְׁחָטוּ לְשִׁמּוֹן וְזָרַק דָּמָן לְשִׁמּוֹן.

Rabbi Elazar, son of Rabbi Shimon, says: Actually, the loaves are consecrated only when one slaughters the offerings for their own sake **and sprinkles their blood for their own sake**, i.e., only if both factors indispensable in rendering the offering permitted were properly performed. The previous answer in the Gemara is in accordance with the opinion of Rabbi Yehuda HaNasi.

אֲפִילוּ תִּימָא רַבִּי אֵלְעָזָר בְּרַבִּי שִׁמּוֹן, הֲכֵא בְּמֵאֵי עֲסָקִינָן – כְּגוֹן שֶׁנִּתְקַבֵּל הַדָּם בְּכּוּס וְנִשְׁפָּךְ.

The Gemara adds: **Even if you say** that the previous answer is in accordance with the opinion of **Rabbi Elazar, son of Rabbi Shimon**, it is understood, **as with what case are we dealing here?** It is in a unique case **where after the slaughter, the blood was received in the cup and it only then spilled** before it was sprinkled.

וְרַבִּי אֵלְעָזָר בְּרַבִּי שִׁמּוֹן סָבַר לֵיהּ כְּאִבּוּהּ, דְּאָמַר: כֹּל הָעוֹמֵד לְזֵרוּק – בְּזֵרוּק דָּמִי.

And Rabbi Elazar, son of Rabbi Shimon, holds in accordance with the opinion of his father, Rabbi Shimon, who stated a principle: The legal status of **any blood that is about to be sprinkled** and prepared for sprinkling is like that of blood that **had already been sprinkled**. Therefore, the loaves are consecrated when the blood is received in the vessel and thereby prepared to be sprinkled. They may not be eaten until the blood is actually sprinkled.

תַּנָּא, מִשּׁוּם רַבִּי אֵלְעָזָר אָמְרוּ: כְּשִׁירֹת הֵיוּ, כֹּל זְמַן שֶׁמִּנְחָחוֹת – כָּל הָעָם אוֹכְלִין, נִיטְלָה אַחַת מֵהֶן – תּוֹלִין, לֹא אוֹכְלִין וְלֹא שׂוֹרְפִין. מִטְּלוּ שְׁתֵּיהֶן – הִתְחִילוּ כּוֹלֵן שׂוֹרְפִין.

It was taught in the *Tosefta* that **they said in the name of Rabbi Elazar:**^N These loaves were entirely fit. **As long as** the loaves were placed there, **the entire nation** continued to eat leaven. When **one of** the loaves was taken away, the people knew that the time had come to **place the leaven in abeyance**, meaning that they **neither eat nor burn** their leaven. When **both of the loaves were taken away, they all began burning** their leaven.

תַּנִּיא אָבָא שְׂאוּל אָמַר:

It was taught in a *baraita* that **Abba Shaul says:**

NOTES

מֵעֲלִין זֶה בְּלֹא – Each...elevates [*ma'al*in] without the other – **זה**: Some versions of the Gemara read *mo'al*in, i.e., they are subject to the prohibition against the misuse of consecrated property. According to this opinion, this means that either of these acts performed alone consecrates the offering to the extent that one who derives benefit from it is considered to have misused consecrated property, despite the fact that each of

these acts performed alone does not permit the priests to eat it (Rabbeinu Hananel).

מִשּׁוּם רַבִּי אֵלְעָזָר אָמְרוּ – They said in the name of Rabbi Elazar – The formulation of this phrase indicates that this statement is not cited in support of Rabbi Yannai's ruling, but it is an independent opinion (Maharam Halaawa).