

האֹכֵל נֶבֶלָה בְּיוֹם הַכִּפּוּרִים פָּטוּר.

רַבִּינָא אָמַר: אִפִּילוּ תִימָא רַבְנָן; מִי שְׁאִיסוּרוּ מִשּׁוּם בַּל תֹּאכַל חֶמֶץ בְּלֶבֶד, יֵצֵא זֶה שְׂאִין אִיסוּרוֹ מִשּׁוּם בַּל תֹּאכַל חֶמֶץ בְּלֶבֶד. אֲלָא אִם מִשּׁוּם בַּל תֹּאכַל טָבֵל.

מִיָּדֵי "בְּלֶבֶד" כְּתִיב?! אֲלָא מִחֻוּרְתָא כְּדָרְבִּי שֵׁשֶׁת.

תְּנִי רַבְנָן: יָכוֹל יוֹצֵא אָדָם יָדָי חוֹבְתָא בְּמַעֲשֵׂר שְׁנֵי בִירוּשָׁלַיִם – תִּלְמוּד לֹזְמֵר: "לֶחֶם עֹנִי" – מָה שְׁנֹאכַל בְּאִמְנוּת, יֵצֵא זֶה שְׂאִינוֹ נֹאכַל בְּאִמְנוּת אֲלָא בְּשִׂמְחָה, דְּבָרֵי רַבִּי יוֹסִי הַגְּלִילִי.

רַבִּי עֲקִיבָא אָמַר: "מִצּוֹת", "מִצּוֹת" רִיבָה, אִם כֵּן מָה תִּלְמוּד לֹזְמֵר: "לֶחֶם עֹנִי" – פָּרַט לְעִיסָה שְׁנוּלוֹשָׁה בֵּין וְשִׁמּוֹן וְדָבֵשׁ.

מֵאִי טַעְמָא דְרַבִּי עֲקִיבָא? מִי כְּתִיב "לֶחֶם עֹנִי" "עֹנִי" כְּתִיב.

וְרַבִּי יוֹסִי הַגְּלִילִי: מִי קָרִינַן "עֹנִי" עֹנִי קָרִינַן. וְרַבִּי עֲקִיבָא: הָאִי דְקָרִינַן בֵּיהּ עֹנִי – כְּדָשְׁמוּאֵל, דְאָמַר שְׁמוּאֵל: "לֶחֶם עֹנִי" – לֶחֶם שְׁעוֹנִין עָלָיו דְבָרִים הִרְבֵּה.

One who unwittingly eats an unslaughtered animal carcass on Yom Kippurⁿ is exempt from bringing a sin-offering to atone for this consumption. The prohibition against eating on Yom Kippur does not apply to the already prohibited meat of an animal carcass, which means only the prohibition against eating an unslaughtered animal carcass is violated by this act.

Ravina said: Even if you say that this *baraita* is in accordance with the Rabbis, who maintain that a prohibition can take effect where another prohibition already exists, it can be explained as follows: One fulfills his obligation to eat *matza* with food whose prohibition is solely due to the commandment: **Do not eat leavened bread**, which excludes this grain, which is forbidden not only due to the prohibition: **Do not eat leavened bread**, but also due to the prohibition: **Do not eat untithed produce**.

The Gemara raises a difficulty against this explanation: Is the word: **Only**, written in the *baraita*? This word, which is critical for Ravina's explanation, does not appear in the *baraita* at all. **Rather, it is clear** that this must be explained in accordance with the explanation of Rav Sheshet, who maintains that the *baraita* should be attributed to Rabbi Shimon.

The Sages taught: I might have thought that a person can fulfill his obligation to eat *matza* on Passover with *matza* of second titheⁿ in Jerusalem. Therefore, the verse states: "You shall eat no leavened bread with it; seven days you shall eat with it *matza*, the bread of affliction [*lehem oni*]"ⁿ (Deuteronomy 16:3), *oni* with the letter *ayin*, i.e., poor man's bread. As this is similar to the phrase: Bread of acute mourning [*lehem oni*], *oni* with an *alef*, it can be inferred that this mitzva must be fulfilled with *matza* that can be eaten during a period of acute mourning, on the day one's close relative has died. This excludes this second tithe, which cannot be eaten during a period of acute mourning but only in a state of joy, as the Torah states: "I have not eaten from it in my acute mourning" (Deuteronomy 26:14). This is the statement of Rabbi Yosei HaGelili.

Rabbi Akiva says: The repetition of *matzot matzot* serves to amplify, and teaches that all types of *matza* may be eaten on Passover. The *baraita* asks: If so, what is the meaning when the verse states *lehem oni*, poor man's bread? The *baraita* answers: This phrase excludes dough that was kneaded with wine, oil, or honey, which is not classified as poor man's bread and therefore cannot be used for this mitzva.

The Gemara asks: What is the reason of Rabbi Akiva? The Gemara explains: Is it written in the consonantal text *lehem oni* with a *vav*? That would allude to the comparison of *matza* to food eaten by an *onen*, an acute mourner, as *onen* is also spelled with a *vav*. Actually, it is written *lehem oni* without a *vav*, meaning poor man's bread.

And Rabbi Yosei HaGelili could respond: Do we vocalize the word as *ani*, as would be appropriate for a phrase meaning a poor man's bread? In fact, we vocalize it *oni*, which means oppression, affliction, or mourning. And Rabbi Akiva could retort: The fact that we vocalize the word as *oni* is in accordance with a statement of Shmuel. As Shmuel said: The expression *lehem oni* means bread over which many matters are recited [*onin*], an allusion to the Passover Seder, at which one recites the Haggadah and eats *matza*.

HALAKHA

מצת מעשר שני – מצת מעשר שני: *Matza* of second tithe may be used by anyone to fulfill the mitzva to eat *matza* (Rambam *Sefer Zemanim, Hilkhot Hametz UMatza* 6:8).

NOTES

An animal carcass on Yom Kippur – נבלה ביום הכפורים: The accepted ruling is that one who eats from an unslaughtered animal carcass on Yom Kippur is liable to bring a sin-offering, as the prohibition against eating on Yom Kippur applies even to an animal carcass. This is because the prohibition to eat on Yom Kippur is more inclusive than the prohibition against eating an animal carcass, as it adds to the scope of the earlier

prohibition, and the accepted view is that a prohibition of this kind applies in addition to another prohibition. The prohibition against eating on Yom Kippur is inclusive because it applies to all types of food. Some commentaries say that it also adds to the scope of the prohibition against eating an animal carcass, as the prohibition of Yom Kippur is more severe (see the *Halakha* notes on 35b for a more detailed explanation).

לחם עוני – *Lehem oni*: The dispute between Rabbi Yosei HaGelili and Rabbi Akiva with regard to the explanation of the term *lehem oni* can be explained as follows: Rabbi Yosei claims that *oni* is a broad term that refers to pain and suffering in general, so that *lehem oni* means the bread of affliction; whereas Rabbi Akiva contends that *oni* refers solely to poverty, in accordance with the plain meaning of the term, poor man's bread.

The dough must be burned immediately – תִּשְׂרֹף מִיָּד: Although the Sages provide signs to identify whether dough has leavened, these apply only to ordinary dough. Since dough kneaded with wine, oil, and honey can become leavened before the appearance of these visible signs of leavening, the signs are irrelevant in this case (*Tosefot Rid*).

Knead and spread – לְשִׁים וּמְקַטְפִּים: The first *tanna* claims that one may not knead these substances into dough, but that one may spread them on top of dough. Although one may not prepare dough with a mixture of water and these substances, it is permitted to spread them on the surface of the dough. By contrast, the Rabbis claim that it is entirely prohibited to mix water and juice when preparing dough during Passover (Rabbeinu Hananel).

Meal-offerings – מִנְחֹת: These include all offerings of flour or bread brought in the Temple. Among the meal-offerings are the two loaves of bread brought on *Shavuot*, the Temple shewbread, the various kinds of voluntary meal-offerings, the sinner's meal-offering, the loaves of bread accompanying a thanks-offering, the meal-offerings that accompany libations, the meal-offering of a suspected adulteress (*sota*), and the *omer* offering. Numerous complex laws apply to these meal-offerings, and most of tractate *Menahot* is devoted to a detailed discussion of them. Most of the meal-offerings are brought from unleavened wheat flour. Likewise, most of these offerings require taking a handful of the offering, an essential element in the sacrificial ceremony. Many types of meal-offerings have oil mixed with them or incense added to them at some stage of their preparation. The *halakhot* of meal-offerings parallel the *halakhot* of animal sacrifices in numerous respects, and many of the acts that render animal sacrifices unfit also render meal-offerings unfit.

HALAKHA

Dough that was kneaded with fruit juice – עִסָּה שֶׁנִּלְוְשָׁה בְּיֹצֵה פְּרִי: One should not knead dough with fruit juice and water on Passover. If one did prepare a mixture of this kind, he must bake it before it is leavened, in accordance with the opinion of the Rabbis (*Shulhan Arukh, Orach Hayyim 462:2*).

Kneading and spreading – לִישָׁה וְקִטְוִי: Since it is permitted to knead dough with fruit juice, it is also permitted to spread these juices on dough. The accepted practice in Ashkenazi communities is to be stringent in this regard, in light of the opinion that fruit juice leavens dough quickly. There is also a concern that water may have been mixed with the fruit juice. The custom is not to spread fruit juice on *matza* until after it has been baked (Rema). Furthermore, *matza* of this kind should not be used for the mitzva on the first night of Passover (*Shulhan Arukh, Orach Hayyim 462:4*).

Baking meal-offerings – אֵפִיית מִנְחֹת: The dough for all baked meal-offerings can be prepared with warm water, as the attending priests would certainly be careful to prevent the dough from becoming leavened (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 12:21).

וְסָבַר רַבִּי עֲקִיבָא עִסָּה שֶׁנִּלְוְשָׁה בֵּינָן וְשָׂמֵן וְדָבַשׁ לֵאמֹר: אֵין לְשִׁין עִסָּה בְּפִסַּח בֵּינָן וְשָׂמֵן וְדָבַשׁ. וְאִם לֹשׁ רַבָּן גַּמְלִיאֵל אָמַר: תִּשְׂרֹף מִיָּד, וְחֲכָמִים אָמְרִים: יֵאָכֵל. וְאָמַר רַבִּי עֲקִיבָא: שִׁבְתִּי הִיְתָה אֶצֶל רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ, וְלִשְׁתִּי לָהֶם עִסָּה בֵּינָן וְשָׂמֵן וְדָבַשׁ, וְלֹא אָמְרוּ לִי דָבָר.

וְאִף עַל פִּי שְׂאִין לְשִׁין – מְקַטְפִּין בּוֹ. אֶתְאָן לְתַנָּא קַמָּא. וְחֲכָמִים אָמְרִים: אֵת שְׁלִשִׁין בּוֹ – מְקַטְפִּין בּוֹ. וְאֵת שְׂאִין לְשִׁין בּוֹ – אֵין מְקַטְפִּין בּוֹ. וְשׁוֹין שְׂאִין לְשִׁין אֵת הָעִסָּה בְּפוֹשְׁרִין.

לֹא קָשָׁיָא. הָא – בְּיוֹם טוֹב רִאשׁוֹן, הָא – בְּיוֹם טוֹב שֵׁנִי.

בְּדַאמַר לְהוּ רַבִּי יְהוֹשֻׁעַ לְבִנָּיה: יוֹמָא קַמָּא לֹא תְלוּשׁוּ לִי בְּחֵלְבָא, מִכָּאן וְאֵילָךְ – לוּשׁוּ לִי בְּחֵלְבָא. וְהִתְנָא: אֵין לְשִׁין אֵת הָעִסָּה בְּחֵלְבָא, וְאִם לֹשׁ – כָּל הַפֶּת אֶסְוֶדָה, מִפְּנֵי הַרְגֵּל עֲבִירָה! אֵלֶּא הֲכִי קָאָמַר: יוֹמָא קַמָּא לֹא תְלוּשׁוּ לִי בְּדוּבְשָׂא, מִכָּאן וְאֵילָךְ – לוּשׁוּ לִי בְּדוּבְשָׂא.

וְאִיבְעִית אֵימָא: לְעוֹלָם בְּחֵלְבָא, בְּדַאמַר רַבִּינָא: בְּעֵין תּוֹרָא שְׂרִי, הֲכָא נִמְי: בְּעֵין תּוֹרָא.

”וְשׁוֹין שְׂאִין לְשִׁין אֵת הָעִסָּה בְּפוֹשְׁרִין.” מֵאֵי שְׂנָא מִמְּנַחֹת? דְּתַנְּן: כָּל הַמְּנַחֹת נִילוּשׁוּ בְּפוֹשְׁרִין, (וּמִשְׁתַּמְרִין) שְׁלֵא יִחְמְעוּ! אִם אָמְרוּ בְּרִיזִין – יֵאמְרוּ בְּשִׂאִין וְרִיזִין?

The Gemara asks: **And does Rabbi Akiva maintain with regard to dough that was kneaded with wine, oil, or honey, that it may not be used for *matza*? But wasn't it taught in a *baraita*: One may not knead dough on Passover with wine, oil, or honey? And if one kneaded dough in this manner, Rabban Gamliel says: The dough must be burned immediately,^N as it is leavened faster than other types of dough. And the Rabbis say that although it is leavened quickly, one can still prevent it from being leavened, and if he does so it may be eaten.^H And Rabbi Akiva said: It was my Shabbat to serve before Rabbi Eliezer and Rabbi Yehoshua during Passover (Rav Yehuda ben Rav Binyamin HaRofeh), and I kneaded for them dough with wine, oil, and honey, and they said nothing to me by way of objection.**

The *baraita* continues: **And although one may not knead dough with these ingredients, one may spread these substances on the surface of the dough.** The Gemara comments: With regard to this latter statement, **we have come back to the opinion of the first *tanna***, who said that one may not knead bread with wine, oil, or honey. **And the Rabbis say:** With regard to dough into which one may knead wine, oil, or honey, **one may likewise spread them on the dough**, whereas concerning dough into which one may not knead these ingredients, **one may not spread^{NH} them on the dough either.** **And everyone agrees that one may not knead the dough with warm water**, as this will cause it to be leavened quickly. In any case, it is evident from here that Rabbi Akiva himself prepared *matza* with wine, oil, and honey.

The Gemara answers: This is **not difficult**, as **this statement of Rabbi Akiva's**, which maintains that one does not fulfill his obligation with *matza* prepared with wine, oil, and honey, is referring to **the first day of the Festival**, during which there is a special commandment to eat *matza*. However, **that second *baraita***, in which Rabbi Akiva states that he prepared this type of dough himself, pertains to **the second day of Passover**, when no special requirement to eat *matza* is in effect. On the second day, there is no mitzva to eat *matza*. It is only forbidden to own or eat leavened bread; consequently so-called rich, or enhanced *matza*, prepared from fruit juices, is permitted.

The Gemara adds that this is as **Rabbi Yehoshua said to his sons: On the first night of Passover, do not knead for me dough with milk, but from the first night onward, knead my dough for me with milk.** The Gemara raises a difficulty: **But wasn't it taught in a *baraita*: Throughout the whole year one may not knead dough with milk, and if he kneaded dough with milk, the entire bread is prohibited, due to the fact that one will become accustomed to sin, by unwittingly eating it with meat? Rather, this is what he is saying: On the first night of Passover do not knead me dough with honey; however, from then onward, knead me dough with honey.**

And if you wish, say instead that actually, Rabbi Yehoshua said: **With milk, as Ravina said: If this bread, kneaded with milk, is prepared in the shape of an ox's eye, it is permitted.** In other words, if one forms this dough in a unique shape, e.g., the eye of an ox, one may eat it, as it is clearly distinguishable from ordinary bread. Therefore, there is no concern that it will be eaten with meat. **Here too**, the *baraita* is speaking about a case where he told them to prepare this *matza* in the shape of an ox's eye.

It was incidentally mentioned in the previous *baraita*: **And everyone agrees that one may not knead dough with warm water.** The Gemara asks: In what way is this case different from that of meal-offerings?^N As we learned in a mishna: **All meal-offerings are kneaded with warm water and are watched so that they will not be leavened.** The Gemara explains that there is a distinction between these two cases: **If they say it is permitted for diligent priests to bake with warm water,^H shall they also say the same with regard to those who are not diligent?** The priests are diligent and expert in the Temple service and are able to take extreme care, but not everyone can be relied upon to guard the dough unflinchingly.

אי הכי מילתת נמי ליתת! אלמה אמר רבי זירא אמר רבה בר ירמיה אמר שמואל: חמישין של מנחות – אין לותתין אותה! לישא – בורזין איתא, ליתתה – ליתא בורזין.

ולישא מי איתא בורזין? והכתיב: "ויצק עליה שמן וגו' והביאה אל הכהן" – מקמיצה ואילך מצות כהונה, לימד על יציקה ובלילה ששטירה בכל אדם!

לישה, נהי דבורזין ליתא – במקום זרזין איתא. דאמר מר: בלילה כשירה בזר, חוץ לחומת עזרה – פסולה. לאפוקי ליתתה, דאינה בורזין, ולא במקום זרזין.

ומאי שנא ממנחת העומר? דתנא: מנחת העומר לותתין אותה, וצוברין אותה! ציבור שאני.

תנו רבנן: יכול יוצא אדם ידי חובתו בבכורים – תלמוד לומר: "בכל מושבותיכם תאכלו מצות" – מצה הנאכלת בכל מושבותיכם, יצאו בכורים שאין נאכלין בכל מושבותיכם אלא בירושלים, דברי רבי יוסי הגלילי.

רבי עקיבא אומר: מצה ומרור, מה מרור שאינו בכורים – אף מצה שאינה בכורים. אי מה מרור שאין במינו בכורים – אף מצה שאין במינה בכורים.

The Gemara raises a difficulty: **If so**, if we rely on the diligence of the priests, **let them also soak the grains in water to help them remove the husks. Why did Rabbi Zeira say that Rabba bar Yirmeya said that Shmuel said:** With regard to the wheat used in the meal-offerings, **one may not soak it!**^h The Gemara answers: The kneading of the dough is performed by diligent priests; however, the act of soaking is not performed by diligent priests. Instead, this soaking is performed outside of the Temple confines by less reliable non-priests.

The Gemara asks: **And with regard to kneading, is it performed only by diligent priests?**^h **But isn't it written:** "And when any one brings a meal-offering to the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and place frankincense upon it. And he shall bring it to Aaron's sons the priests; and he shall take from it his handful of its fine flour, and of its oil, together with all its frankincense" (Leviticus 2:1–2). These verses indicate that **from the scooping of a handfulⁿ and onward, the mitzva must be performed by members of the priesthood. This teaches about the pouring of the oil and the stirring of the mixture that they are valid even if they are performed by any person, even a non-priest.**

The Gemara answers: With regard to kneading, **although it is not performed by diligent priests, it is nevertheless performed in the place of the diligent.** Kneading may be carried out by a non-priest, but it must still be performed in the Temple courtyard. **As the Master said: Mixing is valid if performed by a non-priest; however, if it is conducted outside the walls of the courtyard,^h it, the meal offering, is disqualified. This serves to exclude soaking, which is neither performed by the diligent nor performed in the place of the diligent.**

The Gemara asks: **And in what way is this case different from that of the omer meal-offering,ⁿ which must also be guarded from leavening? As it was taught in a baraita:** With regard to the omer offering, **one soaks it^h and gathers it**, without concern that it will become leavened. The Gemara answers: An act performed by the **community is different,ⁿ** as the Great Sanhedrin supervises these operations, and those executing them no doubt proceed with great caution.

The Sages taught in another *baraita*: I might have thought that **one can fulfill his obligation by eating matza prepared from the wheat of first fruits;**^h therefore, **the verse states: "In all of your habitations you shall eat matzot"** (Exodus 12:20). This verse indicates that one fulfills his obligation only with *matza* that may be eaten "in all of your habitations." This expression excludes first fruits, which may not be eaten in all of your habitations, but only in Jerusalem. This is the statement of Rabbi Yosei HaGelili.

Rabbi Akiva says: That verse is not the source for this *halakha*; rather, the fact that one cannot fulfill his obligation with *matza* of first fruits is derived from the juxtaposition of *matza* and bitter herbs: **Just as bitter herbs are not first fruits**, as they are not included in the seven species to which the mitzva of first fruits applies, **so too matza may not be from first fruits. If you will claim: Just as bitter herbs are from a species that are not brought as first fruits, so too matza must be prepared from a species that are not brought as first fruits, e.g., spelt,**

Handful – קמיצה: Most meal-offerings require a handful to be taken by a priest and burnt on the altar; e.g., see Leviticus 2:2. This service, which parallels the slaughtering of an animal sacrifice, could be performed only by a priest. According to many authorities, the priest would scoop the flour out with the three middle fingers of his right hand, using his thumb and little finger to remove any surplus flour. He would then place the flour in a sacred vessel used in the Temple service to consecrate it. Since the priest had to scoop out an exact handful of flour, no more and no less, scooping of the handful was one of the more difficult services in the Temple.

The omer meal-offering – מנחת העומר: The Gemara assumes that equal stringency should apply to the omer and to leavened bread, despite the fact that the omer is prepared from barley and, as the Gemara will later note, barley is less likely to become leavened because it is smooth. However, given that the Sages do not apply this distinction between wheat and barley with regard to non-sacred food, it is certainly not accepted with regard to consecrated food (Rashash).

An act performed by the community is different – ציבור שאני: The principle that an action performed by or on behalf of the entire Jewish people will be done with great care is applicable to other situations as well. This is not because there are many people involved in the mitzva. In fact, the opposite is true, as people are more likely to be lax if they know they can rely on many other participants. Rather, a communal offering is overseen by the Great Sanhedrin, which ensures that the entire process is performed properly.

HALAKHA

Soaking the wheat for meal-offerings – ליתת מנחות: One may not soak the wheat used for meal-offerings, lest he fail to guard it carefully from becoming leavened, as stated by Shmuel (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 12:20).

The role of the priests in the bringing of the meal-offering – תפקיד הכהנים בהקרבת המנחה: All actions performed in the process of preparing a meal-offering, i.e., grinding, kneading, and baking, may be performed by non-priests. From the scoop-

ing of a handful of this offering and onward, the rite must be performed by priests (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 12:23).

בלילה מחוץ לעזרה – מציצה: A meal-offering that is mixed outside the Temple courtyard is disqualified (Rambam *Sefer Avoda, Hilkhot Pesulei HaMukdashim* 11:6).

Soaking the omer – ליתת העומר: The grain offered in the omer sacrifice may be soaked, as the court carefully supervises the entire process (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 12:20).

Matza from first fruits – מצת בכורים: Priests cannot fulfill the mitzva to eat *matza* with first fruits, even in Jerusalem, as this *matza* cannot be eaten outside the capital (Rambam *Sefer Zemanim, Hilkhot Hametz UMatza* 6:8).

First fruits for an acute mourner – בכורים לאוגן – It is prohibited for an acute mourner to eat first fruits, and one who does so is punished with lashes for rebelliousness, as he has violated a rabbinic prohibition (Rambam *Sefer Zera'im, Hilkhot Bikkurim* 3:6).

Second tithe for an acute mourner – מעשר לאוגן – As stated in the Torah, an acute mourner may not eat second-tithe produce (Rambam *Sefer Zera'im, Hilkhot Ma'aser Sheni* 3:5).

The time for bringing first fruits – זמן בכורים – One who brings first fruits to the Temple between *Shavuot* and *Sukkot* recites the prayers of thanks to God stated in the Torah. If he brings his first fruits between *Sukkot* and Hanukkah, they are still accepted but he does not recite these prayers (Rambam *Sefer Zera'im, Hilkhot Bikkurim* 4:13).

Matza prepared from fine sifted flour – מצת סולת – One may bake *matza* with even the finest of sifted flour, as *matza* made with this type of flour is still called poor man's bread (*Shulhan Arukh, Oraḥ Hayyim* 454:3).

Boiled matza [halut] and large cakes – חלוט וְאִשִּׁישָׁה – *Matza* that was prepared via a process of *halita*, by mixing boiling water and flour before kneading, may not be used to fulfill one's obligation to eat *matza* on Passover. Nowadays, we are unfamiliar with the different types of *halita*, and therefore this method is avoided altogether, even for *matza* that will not be used to fulfill the mitzva (*Shulhan Arukh, Oraḥ Hayyim* 454:3).

LANGUAGE

Coarse [hadra'a] – הדראה – According to the *Arukh's* version of the text, this word is derived from the Latin horedeum, barley. In other words, this bread was considered low quality because it consisted of barley, as opposed to fine bread, which was prepared from wheat.

סבר ליה כרבי שמעון, דתנא: בכורים באוגן ומתירן לאוגן, ורבי שמעון מתיר.

מאי טעמא דרבנן – דכתביב: "לא תוכל לאכל בשעריך" ואמר מר: "תרומת ירך" – אלו בכורים, דאיתקש בכורים למעשר, מה מעשר אסור לאוגן – אף בכורים אסור לאוגן.

ורבי שמעון: תרומה קריננהו רחמנא, בתרומה; מה תרומה מותרת לאוגן – אף בכורים מותר לאוגן.

ורבי שמעון, נהי דהיקיש לית ליה שמחה מיהא מיכתב בתיבא בהו, דכתביב "ושמחת בכל הטוב"!

ההוא לזמן שמחה הוא דאתא, דתנן: מעצרת ועד החג – מביא וקורא, מהחג ועד חנוכה – מביא ואינו קורא.

תנו רבנן: "לחם עוני" – פרט לחלוט ולאשישה. יכול לא יצא אדם ידי חובתו אלא בפת הדראה – תלמוד לומר: "מצות מצות" – ריבה, ואפילו כמצות של שלמה. אם כן מה תלמוד לומר: "לחם עוני" – פרט לחלוט ולאשישה.

The Gemara explains: Rabbi Yosei HaGelili maintains in accordance with the opinion of Rabbi Shimon, who says that an acute mourner may eat first fruits. As it was taught in a *baraita*: First fruits are prohibited to an acute mourner,^h and Rabbi Shimon permits an acute mourner to eat first fruits.

The Gemara explains this dispute: What is the reason for the Rabbis' opinion, which maintains that an acute mourner may not eat first fruits? As it is written: "You may not eat within your gates the tithe of your corn, or of your wine, or of your oil, or the firstlings of your herd or of your flock, nor any of your vows which you vow, nor your free-will offerings, nor the offering of your hand" (Deuteronomy 12:17). And the Master said: "The offering of your hand," these are first fruits, as this verse compares first fruits to the second tithe: Just as the second tithe is prohibited to an acute mourner,^h as stated explicitly in the Torah, so too are first fruits prohibited to an acute mourner.

And Rabbi Shimon says in response to this contention: First fruits are called *teruma* by the Merciful One and therefore their status is like that of *teruma*: Just as *teruma* is permitted to an acute mourner, so too first fruits are permitted to an acute mourner.

The Gemara asks: And Rabbi Shimon, although he does not accept this juxtaposition of first fruits and second tithe, in any case the word *joy* is written with regard to first fruits, as it is written: "And you shall rejoice in all the good that the Lord has given you and your household" (Deuteronomy 26:11). In light of this, how can Rabbi Shimon permit an acute mourner to eat first fruits?

The Gemara answers: Rabbi Shimon does not learn from that verse that one must eat first fruits while he is personally happy; rather, it comes to teach us that first fruits should be eaten during the period of rejoicing. As we learned in a mishna: From *Shevuot* until *Sukkot*, one brings first fruits and recites the prayers of thanks to God that appear in the Torah. From *Sukkot* until *Hanukkah* one may bring first fruits, but he does not recite the portion from the Torah.^h This mishna states that the ideal time for bringing first fruits to the Temple is during the joyous harvest season, from which it may be inferred that this verse is not referring to personal joy of the one bringing the first fruits, but rather to the period of communal joy.

The Sages taught that the phrase poor man's bread [*lehem oni*] excludes *matza* that was boiled [*halut*]ⁿ in hot water after it was baked, which is considered to be a relative delicacy; and this expression also excludes *matza* that was baked as a large cake [*ashisha*].ⁿ I might have thought that a person fulfills his obligation to eat *matza* only with coarse [*hadra'a*]^l bread;ⁿ therefore, the verse states: "Matzot," "matzot," which serves to amplify and include *matza* prepared with fine-grade flour. And in fact, one could fulfill his obligation even with *matzot* like those of King Solomon, which were prepared from the finest sifted flour.^h If so, what is the meaning when the verse states: "Poor man's bread"? This phrase comes to exclude boiled *matza* and large cakes,^h but it does not exclude *matza* prepared from refined flour.

NOTES

Boiled [halut] – חלוט: The commentaries provide several explanations of the term *halut*, as well as for the reason this process invalidates *matza* for the mitzva. Some say that it refers to *matza* placed in boiling honey or oil, which is disqualified as *matza ashira*, enhanced *matza* (Rav Hai Gaon; Rav Yehuda ben Rav Binyamin HaRofeh; Rabbeinu Efrayim; Ramban; *Mikhtam*). Others claim that even placing *matza* in boiling water invalidates it, as this renders it a kind of delicacy (Rabbi Zerahya HaLevi in the *Ba'al HaMaor*; Ra'avad; Rashi possibly agrees as well). Yet others suggest that *halut* refers to dough boiled in water. It cannot be used as *matza* as it was not baked, and is therefore not classified as bread (Rabbeinu Yehonatan; see the *Ba'al HaMaor*).

Ashisha – אשישה: Some commentaries say that this is dough prepared with oil and honey (*Ba'al HaMaor*; Rabbeinu Yehonatan), while others claim it is a very large *matza* that has the appearance of a significant dish, i.e., one that would not be eaten by paupers (Rav Yehuda ben Rav Binyamin HaRofeh).

Coarse [hadra'a] bread – הדראה: Everyone agrees that this refers to bread prepared from poor-quality flour. Some commentaries claim that *hadra'a* is derived from *dara*, which means worm, and refers to bread prepared from wheat that has been destroyed by worms (Maharam Halawa, citing Rambam; others). Other suggest that the root is *hadar*, meaning beautiful, a euphemism for inferior bread (*Mikhtam*).

ומאי משמע דהאי אשישה לישנא דחשיבותא – דכתיב: "ויחלק לכל העם לכל המון ישראל למאיש ועד אשה לאיש חלת לחם אחת ואשפר אחד ואשישה אחת וגו'".

ואמר רב חנן בר אבא: "אשפר" – אחד מששה בפר, "אשישה" – אחד מששה באיפה. ופליגא דשמואל, דאמר שמואל: אשישה – גרבא דחמרא. דכתיב: "ואהבי אשישי ענבים".

תנו רבנן: אין אופין פת עבה (ביום טוב) בפסח, דברי בית שמאי.

The Gemara asks: From where may it be inferred that *ashisha* is an expression that indicates importance? As it is written with regard to King David's celebration after he brought the Ark of the Covenant to Jerusalem: "And he dealt among all the people, among the whole multitude of Israel, both to men and women, to every one a cake of bread, and an *eshpar*, and an *ashisha*, and all the people departed, every one to his house" (II Samuel 6:19).

And Rav Hanan bar Abba said: The word *eshpar* refers to a portion of meat equivalent to one-sixth of an ox, and the word *ashisha* refers to a cake prepared from one-sixth of an *eipha* of flour. And this interpretation disputes the opinion of Shmuel, as Shmuel said: *Ashisha* means a jug of wine, as it is written: "And those who love the jug [*ashishei*] of grapes" (Hosea 3:1).

The Sages taught: One may not bake thick bread on the Festival, on Passover, as it might be leavened before it has a chance to bake; this is the statement of Beit Shammai.

Perek II
Daf 37 Amud a

HALAKHA

Thick bread – פת עבה: One should not bake *matza* a handbreadth thick during Passover *ab initio* (Rabbeinu Yeruham, based on the Gemara here). However, if one did so it is permitted to eat this *matza* after the fact (*Magen Avraham; Shulhan Arukh, Oraḥ Hayyim 460:5*).

A large quantity of bread on a Festival – פת מרובה בתיג: One may bake an ovenful of bread on a Festival, even if he does not need it all on the Festival itself. However, this leniency applies only to small ovens, where the bread was pasted against the inner walls and baked, not to larger ovens. With regard to larger ovens, one may prepare only as much bread as he plans to eat during the Festival itself (*Beit Yosef; Shulhan Arukh, Oraḥ Hayyim 507:6*).

NOTES

Shewbread – לֶחֶם הַפְּנִים: The Torah (Leviticus 24:5–9) describes the offering of the twelve loaves of shewbread that were placed on the sacred table in the Sanctuary each Shabbat. The bread of the previous week was divided among the priests and consumed by them. The shewbread was unleavened and placed on the table in two arrangements of six loaves each. Two bowls of frankincense were placed between them, or on top of them, according to some opinions.

A large quantity of bread – פת מרובה: Some commentaries explain that Beit Shammai are concerned that some of the bread will be left over after the Festival, and it will therefore be considered as though one baked bread on a Festival for later use. Conversely, Beit Hillel claim that although one does not need all the bread, it will bake better if the oven is full (Rabbi Yehonatan; Rav Yehuda ben Rav Binyamin HaRofeh; *Nimmukei Yosef*).

ובית הלל מתירין. וכמה פת עבה? אמר רב הונא: טפח, שפן מצינו בלחם הפנים טפח.

מתקיף לה רב יוסף: אם אמרו בזיוין – יאמרו בשאינן זיוין? אם אמרו בפת עמילה – יאמרו בפת שאינו עמילה?

אם אמרו בעצים יבשין – יאמרו בעצים לחים? אם אמרו בתנור חם – יאמרו בתנור צונן? אם אמרו בתנור של מתכת – יאמרו בתנור של חרס?

אמר רב ירמיה בר אבא: שאילית את רבי ביחוד, ומנו – רב. איכא דאמרי: רב ירמיה בר אבא אמר רב: שאילית את רבי ביחוד, ומנו – רבינו הקדוש. מאי פת עבה? פת מרובה. ואמאי קרו ליה פת עבה? משום דנפישא בלישה. ואי בעית אימא: באתריה דהאי תנא לפת מרובה פת עבה קרו ליה.

And Beit Hillel permit one to bake bread in this manner. The Gemara asks: And how much thickness is required for the *matza* to be considered thick bread?^h Rav Huna said: This category includes *matza* that is a handbreadth thick. The proof is as we found by the shewbread,ⁿ which could not be leavened and which was a handbreadth thick.

Rav Yosef strongly objects to this explanation: If the Sages said that it is permitted to bake bread a handbreadth thick for the shewbread, which was prepared by diligent priests who ensured that the dough did not become leavened, will they say the same with regard to other people who are not as diligent? Furthermore, if they said this with regard to well-kneaded bread, will they say the same with regard to bread that is not well kneaded?

Rav Yosef continues: If they said that bread a handbreadth thick is permitted in a case where the bread was cooked with dry wood, which was brought to the Temple during the dry summer months, as the heat generated from this type of wood would cause the bread to cook quickly before it leavened, will they say the same with regard to ordinary people who cook with moist wood? If they said this with regard to a hot oven in the Temple, will they also say it is permitted with regard to a cool oven? Finally, if they said so with regard to the shewbread, which was baked in a metal oven that could be heated quickly, will they say the same with regard to a clay oven? Clearly, these two cases are different, and no comparison can be drawn between the shewbread and ordinary *matza*.

Rabbi Yirmeya bar Abba said: I asked my special Rabbi, and who is this? Rav. Some say that Rabbi Yirmeya bar Abba said that Rav said: I asked my special Rabbi, and who is this? Our holy Rabbi, Rabbi Yehuda HaNasi: What is the meaning of the expression: *Pat ava*? He explained that it means: A large quantity of bread,^h a large batch of dough prepared in one session. And why did they call it: *Pat ava*, thick bread? It is referred to by this name due to the fact that it requires a large amount of kneading. And if you wish, say instead that in the place where this *tanna* lived, a large quantity of bread was simply called *pat ava*, thick bread.