

If one is particular about it, it interposes – אם מקפיד עליו חוצץ: For an impure vessel to be purified through immersion, it must be cleaned from any substance that interposes between it and the water. If the owner of the vessel does not object to the substance remaining on the surface, the immersion is effective, provided that the majority of the vessel is not covered. However, if the owner objects to the presence of the substance, the immersion of the vessel is ineffective (Rambam *Sefer Tahara, Hilkhot Mikvaot* 1:12).

NOTES

Doesn't the mishna teach: And similarly – האבאי...קתני: Some commentaries have noted that a difficulty of this kind, based on the phrasing of the mishna, is generally raised only when there is an alternative explanation available that would not require a deviation from the accepted text of the mishna. When there is no acceptable alternative, the emended reading of the mishna is accepted (Rashash).

“וכן לענן טומאה אם מקפיד עליו חוצץ ואם רוצה בקיומו הרי הוא כעריבה.”

We learned in the mishna: **And similarly, with regard to the halakhot of immersion to purify the bowl from ritual impurity, if one is particular about the dough that is stuck in the cracks and he plans to remove it and use it, it is a foreign substance that interposes¹¹ between the kneading bowl and the water of the ritual bath, and invalidates the immersion of the bowl, leaving it ritually impure. And if he wants the dough to remain in place, its status is like that of the kneading bowl itself and is not an interposition.**

מי דמי? התם – בשעורא תליא מילתא. הכא – בקפידא תליא מילתא.

The Gemara asks: **Is it comparable?** How can the mishna compare the *halakhot* of leaven on Passover to the *halakhot* of interpositions that invalidate an immersion to purify from ritual impurity? **There**, with regard to leaven, **the matter is contingent upon the measure** of the dough, as an olive-bulk of leaven is prohibited. **Here**, with regard to interpositions that invalidate an immersion, **the matter is contingent upon** whether or not one is **particular** about the presence of the dough. In other words, with regard to interpositions it is the attitude of the owner of the bowl that is the decisive factor, not the quantity of the dough.

אמר רב יהודה: אימא ולענן הטומאה אינו כן.

The Gemara answers that **Rav Yehuda said: Say** that the mishna should be read: **And with regard to interpositions that invalidate an immersion to purify from ritual impurity, it is not so**, as it is not the quantity of the dough but the particularity of the owner that is the decisive factor.

אמר ליה אביי: הא “וכן לענן טומאה” קתני! אלא אמר אביי: הכי קאמר: וכן.

Abaye said to him: Doesn't the mishna teach: And similarly^N with regard to ritual impurity. The text of the mishna cannot be so drastically emended merely to resolve a difficulty. **Rather, Abaye said: This is what the mishna is saying: And similarly,**

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לענן צירוף טומאה בפסח. ובשאר ימות השנה איבא פלוגתא.

with regard to the combination of two pieces vis-à-vis ritual impurity^N during Passover, when it depends upon their volume. However, **during the rest of the year there is a distinction** based upon whether the owner is particular about it or not.

היכי דמי? כגון דאיבא פחות מבביצה אוכלין, ונגעו בהאי ביצה. בפסח דאיסורו חשוב – מצטרף, בשאר ימות השנה, דבקפידא תליא מילתא. אם מקפיד עליו – מצטרף, אם רוצה בקיומו – הרי הוא כעריבה.

The Gemara explains: **What are the circumstances** of the mishna's case? It is a case **where there is less than an egg-bulk of ritually impure food, and it touched this dough** in the bowl, and then it came into contact with ritually pure food. **During Passover**, when **the prohibition** that applies to the dough causes it to be considered **significant** although it is a very small quantity, **it combines** with the first piece of food. Together they are the size of an egg-bulk, which is able to transmit the ritual impurity of foods. However, **during the rest of the year**, when there is no prohibition that imparts this significance to the dough, **the matter is dependent on the owner's particularity; if he is particular about it**, i.e., he does not want the dough to be there, it is considered food rather than part of the bowl, and **it combines** with the other piece of food. However, **if one prefers its continued presence** in its current location, **it is considered like part of the kneading bowl itself**, rather than food.

מתקוף לה רבא: מי קתני מצטרף? והא חוצץ קתני! אלא אמר רבא: וכן לה עלות טהרה לעריבה.

Rava strongly objects to this: Was the language taught in the mishna: Combines? Didn't the mishna teach that it interposes? Abaye's explanation does not account for this term. **Rather, Rava said** that the mishna should be understood as saying: **And so too with regard to purifying the kneading bowl via immersion.**

NOTES

With regard to the combination of two pieces vis-à-vis ritual impurity – לענן צירוף טומאה: Seemingly, it would have been simpler to say that the mishna is referring to contracting ritual impurity: On Passover, the prohibition causes an olive-bulk of dough to be considered significant and thus susceptible to contracting ritual impurity. During the rest of the year, this small amount of dough is considered

to be part of the kneading bowl, in which case it is not susceptible to the ritual impurity of foods, provided the owner does not object to its presence. If the owner is particular about its presence, it is treated as dough. This explanation is not presented because the dough is prohibited during Passover in any case, and therefore its susceptibility to the ritual impurity of foods is irrelevant (*Tosafot*).

היכי דמי – כגון דאיטמי הך עריבה, ובעי לאטבולי. בפסח דאיסורו חשוב – חוצץ, ולא סלקא לה טבילה. בשאר ימות השנה בקפידא תליא מילתא, אי מקפיד עליו – חוצץ, ואם רוצה בקיומו – הרי הוא כעריבה.

מתקיף לה רב פפא: מי קתני "וכן לענין טהרה"? הא לענין טומאה קתני! אלא אמר רב פפא: וכן לענין להוריד טומאה לעריבה.

היכי דמי – כגון דנגע שרץ בהאי בצק. בפסח, דאיסורו חשוב – חוצץ, ולא נחתה לה טומאה. בשאר ימות השנה, דבקפידא תליא, אם מקפיד עליו – חוצץ, אם רוצה בקיומו – הרי הוא כעריבה.

מתני' בצק החרש, אם יש כיוצא בו שהחמיץ – הרי זה אסור.

The Gemara explains: What are the circumstances of the mishna's case? It is a case where the kneading bowl became ritually impure, and one wishes to immerse it. During Passover, when the prohibition of an olive-bulk of leaven causes it to be considered significant, it interposes between the water and the kneading bowl, and the immersion is ineffective. However, during the rest of the year, the matter depends upon whether or not the owner is particular about it. If he is particular about the dough and wishes to remove it, it interposes between the water and the bowl. However, if the owner desires it to be present, it is considered like part of the kneading bowl itself, and it does not interpose between the water and the bowl.

Rav Pappa strongly objects to this: Was the language taught in the mishna: And similarly with regard to ritual purity? Didn't the mishna teach: And similarly with regard to ritual impurity? Rather, Rav Pappa said the mishna should be understood as saying: And similarly with regard to the transfer of ritual impurity to the kneading bowl via this dough.

The Gemara explains: What are the circumstances of the mishna's case? It is a case where the carcass of a creeping animal^N touched this dough.^H During Passover, when its prohibition causes the dough to be considered significant, it interposes between the bowl and the creeping animal, and ritual impurity does not descend to the kneading bowl, i.e., the kneading bowl does not become impure. During the rest of the year, when it depends upon whether one is particular about the presence of the dough, if he is particular about it, it interposes between the bowl and the creeping animal and prevents the bowl from becoming impure. However, if he desires it to be present, it is considered like it is part of the kneading bowl itself. Therefore, the entire bowl becomes ritually impure when the carcass of the creeping animal touches the dough.

MISHNA Deaf dough^{NH} is dough for which it is difficult to determine if it has been leavened. It is comparable to a deaf-mute, who cannot communicate. If there is dough similar to it in that water was added to both at the same time, which became leavened, the deaf dough is prohibited. Although it has not shown external signs of becoming leavened, it can be presumed that the deaf dough has also become leavened.

NOTES

A creeping animal – שרץ: In broad terms, this term refers to rodents, lizards, insects, or any other small creature that crawls. In this particular case, the reference is to the *halakha* that ritual impurity is imparted by the carcasses of eight specific creeping animals (Leviticus 11:29–37). The Sages extensively debated the identification of these eight creatures. Though not definitive, the popularly accepted identifications are: weasel, mouse, toad, hedgehog, chameleon, lizard, snail, and mole. In the Talmud these eight creatures are often referred to by the term creeping animal, without any further description.

Deaf dough – בצק החרש: See Rashi's explanation of this expression. Another explanation is that the mishna is referring to a difference that can be discerned audibly between dough

that has become leavened and dough that has not become leavened. While leavened dough makes a sound when tapped, dough that has not become leavened makes no such sound. The dough described here does not make a sound when tapped and is therefore called deaf dough (Rambam). Another interpretation is that leavened dough produces a low sound, like a deaf person, as opposed to *matza*, which produces a clear sound (Ra'avad). Alternatively, just as a person who is hard of hearing processes sound slowly, so too, this dough becomes leavened slowly (Ramban). Yet another explanation is that this dough does not become leavened in the typical manner, comparable to a deaf person, who does not process information in the typical manner (*ge'onim*).

HALAKHA

The carcass of a creeping animal touched this dough – נגע: שרץ בהאי בצק: If the carcass of a creeping animal touched dough stuck to the side of a kneading bowl during Passover, the kneading bowl does not become ritually impure. This is because the prohibition of leaven renders the dough significant, and it is considered an independent entity from the bowl. During the rest of the year, if the owner is particular about

this dough, then the kneading bowl is ritually pure; if not, it is impure. This ruling is in accordance with Rav Pappa's explanation of the mishna (Rambam *Sefer Tahara, Hilkhot Kelim* 20:9).

Deaf dough – בצק החרש: With regard to dough that does not show signs of becoming leavened, if other dough pre-

pared at the same time became leavened, this dough is also presumed to have become leavened, as stated in the mishna. If no other dough was prepared at the same time, it should be assumed that the time it would take the dough to become leavened is equal to the time it takes to walk one *mil*, which is two thousand cubits (*Shulhan Arukh, Orah Hayyim* 459:2).

גמ' אם אין שם פיוצא בו מהו?
אמר רבי אבהו אמר רבי שמעון בן
לקיש: כדי שילך אדם ממגדל נוניא
לטבריא, מיל.

GEMARA The Gemara seeks to clarify the ruling of the mishna: **If there is no dough similar to it, what is the halakha?** **Rabbi Abbahu said that Rabbi Shimon ben Lakish said:** According to the Sages, leavening occurs in the time it takes a person to walk the distance from Migdal Nunaya^B to Tiberias,^B which is a *mil*,^{HB} two thousand cubits.

ונימא מיל! הא קא משמע לן
דשיעורא דמיל במגדל נוניא ועד
טבריא.

The Gemara asks about this formulation: Why is it necessary to mention the distance between these two places? **Let us say that leavening begins after the time it takes a person to walk a mil.** The Gemara answers: **This statement incidentally teaches us that the length of a mil is the distance from Migdal Nunaya to Tiberias.**^B

The time it takes to walk a *mil* – הילוך מיל: There are several different opinions with regard to this length of time. Some say that it is eighteen minutes, others suggest that it is twenty-four minutes, while others rule that it is twenty-two minutes (Vilna Gaon). With regard to the prohibitions against leaven on Passover, the universally accepted practice is to be stringent; therefore, the *halakha* is based on the shortest of these rulings. In addition to determining whether dough has become leaven, this unit of time also plays a role regarding certain *halakhot* of prayer (see Maharil; *Havot Ya'ir*; *Peri H'adash*; *Magen Avraham*; and others; *Shulhan Arukh, Oraḥ Ḥayyim* 459:2).

BACKGROUND

Migdal Nunaya – מגדל נוניא: Migdal Nunaya is also referred to in some sources as Migdala or Taricheae, which means in Greek “the place of salting fish.” Today the town of Migdal is situated in the near proximity of the ancient Migdala.

In September 2009, a salvage dig of the Israel Antiquities Authority prior to the construction of a hotel revealed an ancient synagogue believed to be from approximately two thousand years ago. In the center of the main hall, which measures 120 sq m, archaeologists discovered an unusual stone carved with a seven-branched candelabrum. It is the first of its kind to be discovered from the early Roman period.



Archaeological site at Migdala



Rock with engraving of a candelabrum found in the synagogue at Migdala

Tiberias – טבריא: Tiberias is a city on the shore of the Sea of Galilee, founded by Herod Antipas (c. 18 CE). It was apparently constructed on the site of earlier settlements, and according to some opinions in the Talmud (*Megilla* 6a), it was the site of the biblical city of Rakkat. At the outset, Tiberias was a town with a mixed Jewish and gentile population, and the Jewish population was not distinguished for its Torah scholarship. However, after the destruction of the Temple, several prominent Torah scholars lived there, such as Ben Azzai and Rabbi Meir. Tiberias reached its apex when the Sanhedrin moved there (c. 235 CE) and it became the seat of the Great Council, presided over by Rabbi Yehuda Nesia. After

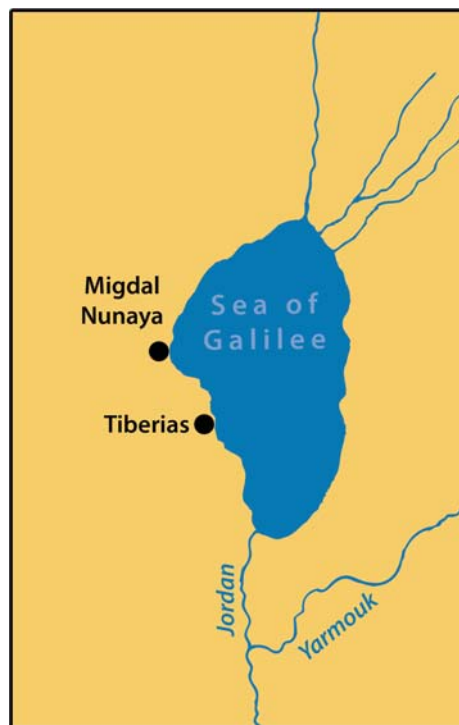
him, Rabbi Yohanan became its leading spiritual figure and headed the yeshiva there, at which point Tiberias became the Torah center of Eretz Yisrael for many years.

Most of the disciples of Rabbi Yohanan, particularly those who emigrated from Babylonia, lived and continued their studies in Tiberias. Reish Lakish lived there, as did Rabbi Elazar ben Pedat, Rabbi Ami, Rabbi Yirmeya, and Rabbi Yona, and it is likely that most of the Jerusalem Talmud was redacted there. After the talmudic period, Tiberias remained a significant creative religious and spiritual center. Many of the works of aggadic midrash and numerous liturgical poems were composed there.

During the post-talmudic era, the inhabitants of Tiberias were renowned as experts in Hebrew grammar. The system of Hebrew vocalization still used today is called Tiberian vocalization, as it was formulated and established there.

Mil – מיל: The talmudic *mil* is a unit of distance related to, but not identical to, the Roman mile, from which it received its name. One *mil* equals two thousand cubits. This is equivalent to 960 m according to Rav Ḥayyim Na'e, and 1,150 m according to the Ḥazon Ish.

Tiberias and Migdal Nunaya – טבריא ומגדל נוניא:



Map indicating the distance from Migdal Nunaya to Tiberias

With regard to a kneader – לַגְבֵּל: See the explanations of Rashi and *Tosafot*. Others explain that this teaches that the preferable time within which one may knead dough before it becomes leavened is the time it takes for an average person to walk four *mil*. This longer duration applies as long as the dough is being kneaded, as opposed to the case of the deaf dough, with regard to which the Gemara stated that it becomes leavened in the amount of time it takes to walk one *mil*. In that case, the dough was kneaded and then left alone (*ge'onim*).

With regard to prayer – לַתְּפִלָּה: Some explain that this is referring to one who experienced a seminal emission and must immerse in a ritual bath before prayer. This statement clarifies that such a person is required to walk up to four *mil* in order to immerse (Rav Sherira Gaon). Others explain that it means that one who walks this distance must recite the traveler's prayer (*ge'onim*). Others understand the expression differently and say that it informs us that one may pray despite the fact that he feels the need to relieve himself, provided he is able to wait the time it takes to walk four *mil* (Ritva).

With regard to washing hands – לְנִטְיִילַת יָדַיִם: Some say that this is referring to washing one's hands before prayer (*ge'onim*). Others understand that this is referring to a person who has relieved himself but has no water with which to wash. If he can find water to wash his hands within the next four *mil*, he should wait until he can wash his hands to recite the blessing: Who formed man in wisdom [*asher yatzar*], which is recited after performing one's bodily functions. However, if one cannot find water within this distance, he should clean his hands in a different way. Others suggest that this is referring to washing one's hands before eating in the following case: If one washed his hands in the morning on the condition that he would not need to do so again, he may rely on this first washing if there is no water within four *mil* (Ritva).

Rabbi Ayvu – רַבִּי אֵיבְיָא: The standard text of the Vilna Talmud makes reference to Rabbi Inya and includes a note in the margin of the text indicating that the correct version should read: Rabbi Ayvu. In context, it is clear that this alternate version is accurate.

Halla – חֻלָּה: The Torah commands the separation of a portion of dough, which is given to the priests (Numbers 15:20). This portion is called *halla* and is governed by all the *halakhot* pertaining to *teruma*, the priests' portion of the crop. The Torah does not specify a measure for *halla*. When baking for personal use, the Sages required an individual to give one twenty-fourth of his dough, while a commercial baker must give one forty-eighth. *Halla* must be taken from all dough made from any one of the five types of grain, provided that the quantity of flour is at least a tenth of an *epha* in volume. If *halla* is not taken, the dough is considered *tevel* and may not be eaten.

Nowadays, as all Jews have the status of being ritually impure, *halla* is governed by the same *halakhot* as is ritually impure *teruma* and must be burned. Accordingly, the measures mentioned above no longer apply; only a small portion is separated from the dough and burned, and the rest of the dough may then be used. A blessing is recited for the separation of *halla*, which is considered one of the mitzvot practiced particularly by women. The *halakhot* of this mitzva are discussed comprehensively in tractate *Halla*.

Halla in ritual impurity – חֻלָּה בְּטוּמָאָה: According to the Ra'avad, this is referring to a case where enough dough was kneaded to require one to separate *halla*, and only then did the dough become ritually impure. However, if the dough became impure before the obligation to separate *halla* took effect, the dough should be divided into smaller pieces and baked separately, so that the obligation to separate *halla* will not apply. After the pieces are baked, one may place them in a single basket (Rashba; Rabbeinu Gershom).

אָמַר רַבִּי אַבְבָּהוּ אָמַר רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ: לַגְבֵּל וְלַתְּפִלָּה וְלְנִטְיִילַת יָדַיִם – אֲרַבְעָה מִילִין.

אָמַר רַב נַחֲמָן בַּר יִצְחָק: אֵיבְיָא אָמְרָה, וְאַרְבְּעָה אָמַר בֵּהּ, וְחֻדָּא מִינְיֵיהוּ עֲבוּד. דִּתְנִין: וְכוּלָּן שְׁעִיבְדִין אוּ שְׁהִילָךְ בִּקְהֵן כְּדֵי עֲבוּדָה – טְהוּרִין, חוּץ מֵעוֹר הָאָדָם. וְכַמָּה כְּדֵי עֲבוּדָה? אָמַר רַבִּי (אֵיבְיָא) אָמַר רַבִּי יֵנְאִי: כְּדֵי הִילוּךְ אֲרַבְעָה מִילִין.

אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנַנְיָא: לֹא שָׁנוּ אֶלְאָ לְפָנָיו, אֲבָל לְאַחֲרָיו – אֶפְּלוּ מִיל אֵינוּ חוּזֵר. אָמַר רַב אֲחָא: וּמִינָהּ, מִיל הוּא דְאֵינוּ חוּזֵר, הָא פְּחוּת מִמִּיל – חוּזֵר.

מִתְנִי' בִּיצֵד מִפְּרִישֵׁין חֻלָּה בְּטוּמָאָה בְּיוֹם טוֹב?

Rabbi Abbahu said that Rabbi Shimon ben Lakish said: **With regard to a kneader**,^{NH} i.e., one who kneads dough for others and should maintain the ritual purity of the dough; and similarly, **with regard to washing one's hands for prayer** (*Arukh*),^{NH} and **with regard to washing hands**^N before eating, one must search either for a ritual bath to immerse the vessel he is using to knead the dough, or for water to purify his hands, provided that water is accessible within the time it takes to walk four *mil*, eight thousand cubits.

Rav Nahman bar Yitzhak said: **Ayvu said this halakha, and he said it about four cases**, as opposed to the three cases mentioned previously. **And one of them pertained to the tanning of hides**,^H which lasts for the time that it takes a person to walk four *mil*. **As we learned in a mishna: And all types of thin, soft hides, which have the status of flesh with regard to ritual impurity because their texture is similar to flesh, that were tanned in order to be made into leather, or that one trod upon for as long as necessary for the leatherworking process, are ritually pure.** They are considered to be leather and are no longer considered like the flesh of the animal, **except for the skin of a human corpse**, which always remains ritually impure. The Gemara asks: **How much time must one tread upon a hide for the leatherworking process? Rabbi Ayvu^N said that Rabbi Yannai said:** It is the amount of time it takes to walk four *mil*.

Rabbi Yosei, son of Rabbi Hanina, said: **They taught that one must search for water to wash one's hands before eating or prayer for the amount of time it takes to walk four mil only when the water is before him**, in the direction that he is traveling. **However, when it is behind him, he need not return even a mil.** Rav Aha said: **From this statement one may infer that he need not return a mil, but he must return less than one mil** in order to obtain water.

MISHNA How does one separate *halla*^N in ritual impurity^N during the Festival day of Passover? Ordinarily, one may separate ritually pure *halla* from dough and give it to a priest immediately so that he may eat it. Ritually impure *halla* is unfit for a priest and must be burned, yet it is prohibited to bake or burn anything that is not fit to be eaten during the Festival day. However, it is also prohibited to wait and burn it after the Festival day, since it will become leavened in the meantime.

HALAKHA

With regard to a kneader – לַגְבֵּל: It is preferable to prepare dough in a state of ritual purity. If it is possible for one to find water to purify himself within a distance of four *mil*, he should do so. This *halakha* is in accordance with Rashi's explanation of the opinion of Rabbi Abbahu (Rambam *Sefer Zera'im, Hilkhot Bikkurim* 8:11).

With regard to prayer – לַתְּפִלָּה: One who needs to pray but has no water with which to wash his hands should continue on his journey for up to an additional four *mil* in order to wash them, provided the proper time for prayer

will not elapse in the interim, as explained in the *Arukh*. If one has already passed a source of water, he should return to it, if it is within a distance of one *mil* (*Shulhan Arukh, Orah Hayyim* 92:4).

Tanning hides – עִיבוּר עוֹרוֹת: If thin, soft hides, which initially have the same status as the flesh of the animal, are tanned or trodden upon, they are no longer considered flesh. They do not contract ritual impurity, as stated in the Gemara (Rambam *Sefer Tahara, Hilkhot She'ar Avot HaTumot* 19).

Ritually impure *halla* on Passover – חלה טמאה בפסח – One who kneads dough on a Festival day of Passover should not designate it as *halla*; rather, one should bake it all together and then separate *halla*. If one forgot and designated the *halla*, he should place the *halla* in cold water so it does not become leavened. The preferred method is in accordance with the opinion of Rabbi Eliezer, as the Gemara rules in accordance with his view. If one forgot, he may follow the opinion of ben Beteira, as the authorities state that Rabbi Eliezer did not dispute him after the fact (*Shulhan Arukh, Oraḥ Ḥayyim 457:2*).

NOTES

Benefit of discretion – טובת הנאה: This term refers to one's right to distribute obligatory dues to a priest of his own choosing; a priest himself may not purchase the rights to *teruma* or *halla*. Since one may not receive remuneration for the dues, there is no set value for the benefit one gains as a result of his ability to distribute the dues. Therefore, the Sages debate whether or not benefit of discretion has real monetary value.

Rabbi Eliezer holds – רבי אליעזר סבר: The early commentaries ask how it is possible to attribute this position to Rabbi Eliezer when Rabbi Eliezer is quoted elsewhere as having said that one cannot revoke the status of consecrated items (*Tosefot Yom Tov*). Some answer by claiming that *halla* is different from other types of consecrated property in that it remains the property of its owner, and therefore Rabbi Eliezer agrees that it is possible to revoke its status (Rav Menahem Azarya de Fano). Others suggest that Rabbi Eliezer holds that one cannot revoke the status of consecrated property only when it results in leniency, but Rabbi Eliezer would not apply such a rule when it results in stringency, as in this case.

If he wants he can ask – אי בעי איתשיל: Some claim that it is possible to revoke only the status of objects that were unintentionally consecrated. Based on this explanation, the entire mishna is discussing a case where the items were accidentally consecrated (Rabbeinu Efrayim). Although there is a general rule that, *ab initio*, one may not dissolve vows to do a mitzva, this is applied only when one seeks to avoid fulfilling the mitzva. However, in this case, where the nullification is only temporary and is performed to avoid the violation of a prohibition, the request to void would be granted and the dough's status as *halla* would be revoked (Ritva).

HALAKHA

One who bakes on a Festival day for use during the week – האופה מיום טוב לחול: It is prohibited to bake on a Festival day for a weekday. However, one who does so is not flogged, due to the possibility that guests might visit and one would then need the food, as stated by Rabba. Rabba's opinion is based upon the opinion of Rabbi Eliezer, whose ruling is accepted in this case (*Hagahot Maimoniyot; Shulhan Arukh, Oraḥ Ḥayyim 503:1*).

רבי אליעזר אומר: לא תקרא לה שם עד שתאפה. בן בתירא אומר: תטיל בצונן. אומר רבי יהושע:

Rabbi Eliezer says: A woman should not designate it as *halla* prior to baking; rather, she should refrain from doing so until it is baked.⁴ In other words, she should wait until she has baked all of the dough, and there is no risk of it becoming leavened. Only then should she separate *halla* from it. The portion of *halla* may then be kept until after the Festival day, when it may be burned. **Ben Beteira says:** She should separate the *halla* before it is baked, and place the dough in cold water⁵ so that it will not become leavened.⁶ **Rabbi Yehoshua said:**

NOTES

She should place it in cold water – תטיל בצונן: According to this opinion, the water must be cold and must be continuously dripping into the container (*Nimukei Yosef, Ritva*).

The dispute between Rabbi Eliezer and ben Beteira – מחלוקת: Several explanations are suggested for this dispute. Rabbeinu Gershom explains it as follows: According to Rabbi Eliezer it is prohibited to allow this dough to become leavened because, since one can decide to which priest to give one's *halla* and thereby earn the priest's appreciation, one is considered to have a financial stake in the dough, which is a form of ownership. Therefore, allowing this dough to become leavened violates the prohibition against own-

ing leavened bread on Passover. However, it is permissible to bake the dough because one may separate *halla* after it has been baked.

Ben Beteira agrees that one may not allow the *halla* to become leavened due to the prohibition against owning leavened bread, but he holds that baking the portion that will become *halla* is prohibited, as it is considered unnecessary baking on the Festival. The Rosh explains that, according to Rabbi Eliezer, placing the dough in cold water is prohibited, since one might do this in an improper way (see Maharam Ḥalawa). On the other hand, according to ben Beteira, baking the dough before separating *halla* is prohibited because it appears to be an unnecessary circumvention of the *halakha* (*Mikhtam*).

Perek III

Daf 46 Amud b

לא זה הוא חמץ שמוזהרין עליו בבל יראה ובבל ימצא. אלא. מפרשתה ומנחתה עד הערב, ואם החמיצה – החמיצה.

This is not the leavened bread about which we are warned with the prohibitions: It shall not be seen, and: It shall not be found. These prohibitions do not apply because the *halla* does not actually belong to the owner of the dough; it is instead considered to be consecrated property. **Rather, she should separate the *halla* and leave it until the evening; and if it becomes leavened, then it will become leavened, but this is of no concern.**

גמי לימא בטובת הנאה קמיפלגי, דרבי אליעזר סבר: טובת הנאה ממוון, ורבי יהושע סבר: טובת הנאה אינה ממוון.

GEMARA The Gemara suggests: **Let us say that the *tanna'im* disagree with regard to benefit of discretion,⁷ i.e., benefit accrued from the option of giving *halla*, *teruma* and tithes to whichever priest or Levite one chooses.** The Sages debated whether this benefit has monetary value and would constitute a form of ownership. **Rabbi Eliezer holds: Benefit of discretion is considered to have monetary value.** Therefore, one owns the *halla* he separates, and he must be careful to prevent it from becoming leavened. However, **Rabbi Yehoshua holds: Benefit of discretion is not considered to have monetary value.** One does not own the *halla*, and therefore he may allow it to become leavened.

לא, דכולי עלמא סברי "טובת הנאה אינה ממוון" והכא ב"הואיל" קמיפלגי. דרבי אליעזר סבר: אפרין הואיל ואי בעי איתשיל עלה – ממוניה הוא. ורבי יהושע סבר: לא אפרין הואיל.

The Gemara rejects this suggestion: **No, everyone holds that benefit of discretion is not considered to have monetary value, and here they disagree with regard to the principle of: Since, etc. As Rabbi Eliezer holds:⁸ We say that since, if he wants, he can ask⁹ to have his separation of the *halla* voided when he regrets having done so, it is his property.** Even if one does not actually revoke the status of the *halla*, the fact that the potential for such an action exists indicates that he still maintains a form of ownership of this dough. **And Rabbi Yehoshua holds: We do not say that since** he could theoretically revoke the status of the *halla*, the dough is considered his. Consequently, he may leave it until the end of the Festival day without being concerned that it will become leavened.

איתמר, האופה מיום טוב לחול, רב חסדיא אומר: לוקה, רבה אומר: אינו לוקה.

Apropos the principle: Since, etc., the Gemara cites a related dispute. **It was stated that the *amora'im* disagree with regard to one who bakes bread on a Festival day for use during the week.¹⁰ Rav Hisda said: He is flogged because he has desecrated the Festival. Rabba said: He is not flogged.**

Baking and cooking on a Festival for Shabbat – אֶפְיָהּ: When a Festival occurs on a Friday, one may not bake or cook on the Festival for Shabbat without a joining of cooked foods [eiruv tavshilin]. This prohibition is rabbinic and was enacted so that people would not cook on a Festival for a weekday, in accordance with the opinion of Rabba (Rambam *Sefer Zemanim, Hilkhot Yom Tov* 6:1).

A dangerously ill animal – בְּהֵמָה מְסוּכָּנָה: One may not slaughter a dangerously ill animal during a Festival unless there is enough time left in the day to roast and eat an olive-bulk of its meat (*Shulhan Arukh, Oraḥ Ḥayyim* 498:6).

רב חסדא אָמַר: לֹקֵה, לֹא אֶמְרִינָן "הוֹאִיל וּמִקְלַעֵי לִיה אֹרְחִים חֲזִי לִיה". רַבָּה אָמַר: אֵינוּ לֹקֵה, אֶמְרִינָן הוֹאִיל.

The Gemara explains the two opinions: Rav Hisda said that he is flogged because we do not say that since guests may happen to visit him,^N the bread is fit for him on the Festival day itself. Rabba said that he is not flogged because we say that since guests may visit him, the bread is considered to have been baked for use on the Festival day itself. Even if guests do not actually come, he has not desecrated the Festival.

אָמַר לִיה רַבָּה לְרַב חֲסֵדָא: לְדִידְךָ, דְּאֶמְרַת לֹא אֶמְרִינָן הוֹאִיל – הֵיאֵךְ אֹפִינָן מִיּוֹם טוֹב לְשַׁבָּת? אָמַר לִיה: מְשׁוּם עֵירוּבֵי תַבְשִׁילִין.

Rabba said to Rav Hisda: According to you, who said that we do not say the principle: Since, etc., how is it permitted to bake on a Festival for Shabbat? He said to him: One is permitted to bake on a Festival for Shabbat due to the joining of cooked foods [eiruv tavshilin]^N instituted by the Sages.

וּמְשׁוּם עֵירוּבֵי תַבְשִׁילִין שְׂרִינָן אִיסוּרָא דְּאֹרְיִיתָא? אָמַר לִיה: מְדֹאֹרְיִיתָא צוֹרְכֵי שַׁבָּת נַעֲשִׂין בְּיוֹם טוֹב, וְרַבְּנָן הוּא דְּגִזְרוּ בֵּיה, גְּזִירָה שְׂמָא יֹאמְרוּ אֹפִינָן מִיּוֹם טוֹב אֶף לְחֹל. וְכִיּוֹן דְּאֶצְרַכּוּהּ רַבְּנָן עֵירוּבֵי תַבְשִׁילִין – אֵית לִיה הִיבְרָא.

Rabba responded: Due to the practice of the joining of cooked foods, which was instituted by the Sages, may one permit a Torah prohibition? Rav Hisda said to him: By Torah law, whatever one needs for Shabbat may be done on a Festival, and the prohibition against performing labor during the Festival does not apply to preparations for Shabbat. It was the Sages who decreed that one may not bake on a Festival for Shabbat, as a decree lest people say that one may bake on the Festival even for use during the week. And since the Sages required a joining of cooked foods, one has a conspicuous marker reminding him that baking on the Festival for Shabbat is permitted but baking on the Festival for a weekday is prohibited.^H

אֵיתִיבֵיהּ: בְּהֵמָה מְסוּכָּנָה לֹא יִשְׁחוּט אֶלָּא בְּדֵי שִׁיבּוּל לְאִכּוּל הֵימְנָה בְּזֵית צְלִי מִבְּעוֹד יוֹם. יָכוֹל לְאִכּוּל – אֶף עַל גַּב דְּלֹא בְּעֵי לְמִיכַל. בְּשִׁלְמָא לְדִידְךָ, דְּאֶמְרִי "הוֹאִיל" – הוֹאִיל וְאֵי בְּעֵי לְמִיכַל מְצִי אֶכִּיל – מְשׁוּם חֲכִי יִשְׁחוּט. אֶלָּא לְדִידְךָ, דְּאֶמְרַת לֹא אֶמְרִינָן "הוֹאִיל" – אִמָּאי יִשְׁחוּט?

Rabba raised an objection to Rav Hisda's opinion from a *baraita*: If one wishes to slaughter a dangerously ill animal^H before it dies on its own and becomes prohibited for consumption, he may not slaughter it on a Festival day unless there is enough time so that he can eat an olive-bulk of it roasted while it is still day. Rabba reads this statement precisely: The *baraita* stipulates that the slaughter is permitted if one can eat the meat while it is still day, although he is not required to actually eat the meat. Granted, according to my position, that I said that one may rely on the principle: Since, etc., this ruling is reasonable. Since if one wants to eat he may eat, due to that reason alone he may slaughter the animal. But according to you, who said that we do not say the principle of: Since, etc., why may he slaughter such an animal?

אָמַר לִיה: מְשׁוּם הֶפְסֵד מְמוֹנָא. וּמְשׁוּם הֶפְסֵד מְמוֹנָא שְׂרִינָן אִיסוּרָא דְּאֹרְיִיתָא!?

Rav Hisda said to him: He is permitted to slaughter the animal due to the monetary loss that would be incurred by not slaughtering it, and not due to the principle of: Since, etc. Rabba asked rhetorically: Will we permit a Torah prohibition due to monetary loss?

אָמַר לִיה: אִין, מְשׁוּם הֶפְסֵד מְמוֹנָא גְּמַר בְּלָבוּ לְאִכּוּל בְּזֵית, וְאֵי אֶפְשָׁר לְכַוֵּית בְּשָׂר בְּלֹא שְׁחִיטָה.

Rav Hisda said to him: Yes, although this factor on its own does not mitigate the prohibition. Rather, due to the monetary loss that would otherwise be incurred, one decided to eat an olive-bulk of the meat, although he does not need to. And since it is impossible to eat even an olive-bulk of meat without slaughtering the animal, one is permitted to slaughter the animal.

אֵיתִיבֵיהּ: לְחֵם הַפָּנִים

Rabba raised another objection to him: The shewbread in the Temple

NOTES

הוֹאִיל וּמִקְלַעֵי לִיה – Since guests may happen to visit him – אֹרְחִים: The Maharam Halawa explains that the fact that guests might visit cannot be used to permit an activity that would otherwise be prohibited. The discussion is about whether one is exempt from lashes because the certainty of the violation has been undermined; however, the action is still prohibited.

of food are permitted on Festivals. However, the Sages decreed that food may not be prepared for use after the Festival, or even from one day of a Festival to the next. This prohibition creates a difficulty if Shabbat follows directly after a Festival. In those circumstances, the Sages permitted an individual to prepare food for Shabbat on the Festival, provided that prior to the beginning of the Festival he puts aside specifically for Shabbat a dish of bread and a cooked item. This dish is called the *eiruv tavshilin*. One who put aside a joining of cooked foods may cook on the Festival for Shabbat, as the preparation of these foods is considered the continuation of the preparation of the joining of cooked foods.

Joining of cooked foods [eiruv tavshilin] – עֵירוּב תַבְשִׁילִין: *Eiruv tavshilin*, or the joining of cooked foods, is a ritual that permits one to cook and prepare food on a Festival that occurs on a Friday, for use on Shabbat. A fundamental difference between a Festival and Shabbat is that certain activities in the preparation