

נֶאֱכַל לְתַשְׁעָה, וְלֹא אֶחָד עֶשֶׂר – לֹא פָחוֹת וְלֹא יוֹתֵר. בִּיצֵד? כְּדָרְבָן – לְתַשְׁעָה, נֶאֱפָה בְּעֶרֶב שַׁבָּת – נֶאֱכַל בְּשַׁבַּת לְתַשְׁעָה. חַל יוֹם טוֹב לְהִיט בְּעֶרֶב שַׁבָּת – נֶאֱכַל לְשַׁבַּת לְעֶשְׂרֵה. שְׁנֵי יָמִים טוֹבִים שֶׁל רֹאשׁ הַשָּׁנָה – נֶאֱכַל לְשַׁבַּת לְאֶחָד עֶשֶׂר, לְפִי שְׂאִינוּ דוֹחָה לֹא אֶת הַשַּׁבָּת וְלֹא אֶת הַיּוֹם טוֹב. וְאִי אֶמְרַת צוּרְכֵי שַׁבָּת נֶעֱשִׂין בְּיוֹם טוֹב אֲמַאי לֹא דְחֵי יוֹם טוֹב?

אָמַר לֵיהּ: שַׁבּוֹת קְרוּבָה – הַתִּירוּ, שַׁבּוֹת רְחוּקָה – לֹא הַתִּירוּ.

וְלָרְבֵן שְׂמַעוֹן בֶּן גַּמְלִיאֵל, דְּאָמַר מִשּׁוֹם רַבִּי שְׂמַעוֹן בֶּן הַסֵּנ: דוֹחָה אֶת יוֹם טוֹב, וְאִינוּ דוֹחָה אֶת יוֹם צוֹם, מֵאִי אֵיכָא לְמִימְרָא?

בְּהַא פְּלִגֵּי: מִר סָבַר: שַׁבּוֹת קְרוּבָה הַתִּירוּ, שַׁבּוֹת רְחוּקָה לֹא הַתִּירוּ. וּמִר סָבַר: שַׁבּוֹת רְחוּקָה נְמִי הַתִּירוּ.

מִתִּיב רַב מַרִּי: שְׁתֵּי הַלֶּחֶם אֵינָן נֶאֱכָלוֹת לֹא פָחוֹת מִשְׁנַיִם, וְלֹא יוֹתֵר עַל שְׁלֹשָׁה. בִּיצֵד? נֶאֱפוֹת עֶרֶב יוֹם טוֹב – נֶאֱכָלוֹת לְיוֹם טוֹב לְשִׁנַּיִם, חַל יוֹם טוֹב לְהִיט אַחַר הַשַּׁבָּת – נֶאֱכָלוֹת לְיוֹם טוֹב לְשִׁלְשָׁה, לְפִי שְׂאִינָה דוֹחָה לֹא אֶת הַשַּׁבָּת וְלֹא אֶת הַיּוֹם טוֹב. וְאִי אֶמְרַת צוּרְכֵי שַׁבָּת נֶעֱשִׂין בְּיוֹם טוֹב, הַשְׁתָּא דְּשַׁבָּת בְּיוֹם טוֹב שְׂרִי – דְּיוֹם טוֹב בְּיוֹם טוֹב מִיבְעֵינָא!?

שְׂאֵי הָתֵם, דְּאָמַר קְרָא "לְכֶם" לְכֶם" וְלֹא לְגִבּוֹהָ.

may be eaten on the ninth, tenth, or eleventh days from when it is baked, no less and no more. How so? In its usual manner it is eaten on the ninth day after it was baked, as it is baked on Shabbat eve and it is eaten on the next Shabbat, on the ninth day from when it was baked. If a Festival occurs on Shabbat eve, the shewbread is not baked on the Festival day but rather on Thursday, the eve of the Festival. Consequently, it is eaten on Shabbat of the next week, on the tenth day from when it was baked. If the two Festival days of Rosh HaShana preceded Shabbat, the shewbread is baked on Wednesday, Rosh HaShana eve, and it is eaten on the next Shabbat, on the eleventh day from when it was baked, because baking the shewbread^H does not override Shabbat or a Festival.^N Rabba asks: If you say that whatever one needs for Shabbat may be done on a Festival, why doesn't the baking of this bread override the Festival? Since the shewbread is eaten on Shabbat, it should be considered food that one is permitted to prepare during the Festival.

Rav Hisda said to him: They permitted one to override the rabbinic decree in the Temple only with regard to baking on a Festival for the proximate Shabbat, i.e., Shabbat that immediately follows the Festival. However, they did not permit one to override the rabbinic decree to prepare for a distant Shabbat,^N namely Shabbat of the next week.

The Gemara asks: And according to Rabban Shimon ben Gamliel, who said in the name of Rabbi Shimon, son of the deputy High Priest, that the baking of the shewbread overrides a Festival but does not override the fast day of Yom Kippur, what can be said? Apparently, the issue is the subject of a tannaitic dispute between Rabbi Shimon, son of the deputy High Priest, who contends that it is permissible to prepare the shewbread during a Festival, and the Rabbis, who prohibit it.

The Gemara explains that they do not dispute the basic principle. Rather, this is the point over which they disagree: One Sage, i.e., the Rabbis, holds that they permitted one to override the rabbinic decree only to prepare for the proximate Shabbat, but they did not permit one to override the rabbinic decree to prepare for a distant Shabbat. Therefore, the baking of the shewbread does not override the Festival. And one Sage, Rabbi Shimon, holds that they also permitted one to override the rabbinic decree in order to prepare for a distant Shabbat.

Rav Mari raised an objection: The two loaves^N of bread that are brought as a communal offering on Shavuot are eaten by the priests no sooner than the second day and no later than the third day from when they are baked. How so? They are generally baked on the eve of the Festival and eaten on the Festival, the second day from their baking. If the Festival occurs after Shabbat, they are baked on Friday and they are eaten on the third day from the baking, because the baking of the two loaves^H does not override Shabbat or the Festival. Rav Mari asks: If you say that whatever one needs for Shabbat may be done on a Festival, now that it is permitted to engage in the necessary preparations for Shabbat on a Festival, is it necessary to mention that it is permitted to bake for the Festival itself on the Festival? As such, why doesn't the baking of the two loaves override the Festival?

The Gemara answers: It is different there, in the case of the two loaves, as the verse says: "No kind of labor shall be done on them, save that which every man must eat, that only may be done for you" (Exodus 12:16). This indicates that it is permitted to cook and bake only "for you," i.e., for human consumption, and not for the One above, namely for the Temple service.

HALAKHA

Baking the shewbread – אִפְּיֵית לֶחֶם הַפָּנִים – Baking the shewbread does not override either Shabbat or a Festival. Therefore, when the two days of Rosh HaShana occur on Thursday and Friday, the shewbread must be baked on Wednesday. The shewbread is always eaten on the following Shabbat. In the case when Rosh HaShana occurs on Thursday and Friday, it is eaten on the eleventh day from when it was baked (Rambam *Sefer Avoda, Hilkhot Temidin* 5:10).

Baking of the two loaves – אִפְּיֵית שְׁתֵּי הַלֶּחֶם – The baking of the two loaves offered on Shavuot does not override Shabbat or a Festival, and consequently they must be baked before the Festival begins. If the day before the Festival occurs on Shabbat, the loaves must be baked on Friday. Therefore, there are times when the two loaves are eaten on the third day after they have been baked (Rambam *Sefer Avoda, Hilkhot Temidin* 8:8).



Preparation of the flour for the two loaves

NOTES

Laws of the shewbread – הִלְכוֹת לֶחֶם הַפָּנִים – The laws of the shewbread are stated in the Torah (Leviticus 24:6–9) and explained in tractate *Menahot*. The twelve loaves of shewbread were placed on the sacred golden table inside the Sanctuary every Shabbat. On the following Shabbat, the loaves were removed and distributed for consumption by the priests. New loaves were then placed on the table.

They did not permit one to override the rabbinic decree for a distant Shabbat – שַׁבּוֹת רְחוּקָה לֹא הַתִּירוּ – At first glance, it is difficult to understand the suggestion that one may bake on a Festival for Shabbat a week later. It seems that this was the rationale: Although the loaves are eaten only on the Shabbat of the next week, the baking could be considered a necessary preparation for the proximate Shabbat, as the mitzva to place the shewbread on the sacred table pertains to Shabbat immediately following the Festival (*Tosefot Rabbeinu Peretz*).

The two loaves – שְׁתֵּי הַלֶּחֶם – Two loaves were brought as a communal offering on the festival of Shavuot (Leviticus 23:17). In contrast to most of the other meal-offerings, these loaves were leavened. Two lambs, the communal peace-offerings, were brought together with these two loaves. Both the loaves and the lambs were ceremonially waved. Afterward, they were divided up among the priests and eaten in the Temple courtyard.

NOTES

Liability for violating eight prohibitions – וְחִיבִין עֲלֵיהֶּ מְשׁוּם – שְׁמוֹנֶה לְאוּיִן: It is possible to add more negative commandments to this list by stating that one was plowing with several pairs of oxen and donkeys. However, this list includes only different prohibitions that one can transgress through a single action, not multiple violations of the same prohibition.

The exact way in which these eight prohibitions are enumerated is a subject of debate. According to Rashi, there are separate prohibitions to plow with a consecrated ox, which is set aside as a sacrifice, and to plow with a consecrated donkey, which is donated to the Temple treasury. According to *Tosafot*, these are counted as one negative commandment, whereas there are two commandments with regard to forbidden mixtures of diverse kinds, one for food crops in a vineyard and one for a forbidden mixture of seeds. Others note that there are two negative commandments that pertain to a nazirite: When one violates the terms of being a nazirite, he also violates the general prohibition of violating an oath derived from the verse: “He shall not violate his word” (Numbers 30:3; see *Avnei Nezer*; *Turei Even*).

וְלִרְבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל, דְּאָמַר מְשׁוּם רַבִּי שְׁמַעוֹן בֶּן הַסֵּגָן: דּוּחָה אֶת יוֹם טוֹב, מֵאֵי אֵיכָא לְמִימַר? סָבַר לֵה כְּאַבָּא שְׂאוּל, דְּאָמַר: “לְכֶם” – לְכֶם וְלֹא לְגוֹיִם.

שְׁלַח לֵיהּ רַב חֲסֵדָא לְרַבְּהָ בְּיַד רַב אֶתְאָ בַר רַב הוּנָא: מִי אָמְרִינן “הוֹאִיל”, וְהָא תַּנְּן: יֵשׁ חוֹרֵשׁ תְּלָם אֶתְדַּ וְחִיבִין עֲלֵיהֶּ מְשׁוּם שְׁמוֹנֶה לְאוּיִן: הַחוֹרֵשׁ בְּשׂוֹר וְחִמּוֹר, וְהֵן מוֹקֵדֵי שֵׁים, וְכִלְאִים בְּבָרָם.

The Gemara asks: **And according to Rabban Shimon ben Gamliel, who said in the name of Rabbi Shimon, son of the deputy High Priest, that baking the shewbread overrides the Festival, what can be said?** How does he understand the term: For you?

The Gemara answers: **He holds in accordance with the opinion of Abba Shaul, who said that this verse should be understood in the following manner: Cooking and baking are permitted for you, and not for gentiles; for the sake of the Temple service, however, they are permitted.**

Rav H̄isda sent a question to Rabba with Rav Aḥa bar Rav Huna: **Do we say the principle: Since, etc.? Didn’t we learn in a mishna: There is a case in which one plows one furrow and is liable for violating eight prohibitions^N with this single act?** The mishna explains that this applies to **one who plows with an ox and a donkey**, thereby violating the prohibition: “You shall not plow with an ox and a donkey together” (Deuteronomy 22:10), **and they were consecrated**, in which case plowing with them constitutes misuse of consecrated property. If his plowing aids the growth of **food crops in a vineyard**, he has transgressed a third prohibition.

Perek III
Daf 47 Amud b

NOTES

He should not be liable for plowing – אַחֲרִישָׁה לֹא לִחִיב – אַחֲרִישָׁה: Generally, this statement is understood to mean that since covering the blood of a slaughtered bird or non-domesticated animal is a positive commandment, it overrides the prohibition of labor on a Festival. However, several early commentaries point out that there are positive and negative commandments associated with labor on a Festival, and the general rule is that a positive commandment does not override both a positive and negative commandment. Some say that in this case the positive commandment to cover the blood does in fact override the negative commandment not to perform labor during the Festival. While the positive commandment to refrain from labor remains, one is not flogged for violating this positive commandment. However, other sources do not accept this explanation. Some explain that the question is not referring to the violation of plowing during the Festival, but instead is referring to the prohibition of plowing diverse kinds. According to this interpretation, the positive commandment of covering blood overrides the prohibition of diverse kinds, reducing the number of prohibitions for which one is flogged (*Tosefot Rabbeinu Peretz*).

Covering the blood – כִּסּוּי הַדָּם: The commandment to cover the blood of slaughtered birds and non-domesticated animals is mentioned in the Torah (Leviticus 17:13) and is described in greater detail in the sixth chapter of tractate *Hullin*. The essential principles of this commandment are as follows: When one slaughters a non-domesticated animal or a bird, the blood that emerges upon slaughtering must be covered with earth. This earth must be fine enough to scatter on the surface of the blood; therefore, one may not use clumps of dirt or mud for this purpose. The commandment does not apply to the blood of a domesticated animal.

Fit to be crushed – רְאוּיוֹת לְכוֹתֶשֶׁן: See *Tosafot*. Some explain this to mean that the clods of dirt could have been crushed before plowing, such that by plowing one could move the dirt and thereby cover the bird’s blood. Otherwise, the positive commandment to cover the blood would not be fulfilled through the act of plowing itself, and therefore it could not override the negative commandment of plowing on a Festival (Rashash).

וּשְׁבִיעִית בְּיוֹם טוֹב, כִּהֵן וְנִזְוֵר אֲבִית הַטּוֹמְאָה. וְאֵי אָמְרִינן הוֹאִיל – אַחֲרִישָׁה לֹא לִחִיבִיב הוֹאִיל וְחִזִּי לְכִסּוּי דָם צִפּוֹר!

אָמַר רַב פַּפָּא בַר שְׁמוּאֵל: בְּאַבְנֵים מְקוֹרְלוֹת.

רְאוּיוֹת לְכוֹתֶשֶׁן! וְכִתִּישָׁה בְּיוֹם טוֹב מִי שְׂרִי? רְאוּיוֹת לְכוֹתֶשֶׁן בְּלֵאחֲרֵי יָד. בְּצִוְנָמָא!

צוֹנָמָא בַר זְרִיעָה?! צוֹנָמָא מִלְמַעְלָה, וְעַפְר תִּחְוַח מִלְמַטָּה. וְהִתְפּוֹק לֵיהּ מְשׁוּם עַפְר תִּחְוַח!

אָלָא אָמַר מַר בַּר רַב אֲשִׁי: בְּטִינָא. וְטִינָא בַר זְרִיעָה הוּא? בְּמִתְנַתָּא.

And he is plowing during the Sabbatical year, when agricultural labor is prohibited, **on a Festival**. Additionally, the person plowing is a **priest and a nazirite**, and he is plowing a **place of ritual impurity**, i.e., a burial site. It is prohibited for a priest and a nazirite to become impure by walking over the burial spot of a corpse. Therefore, the one plowing commits two transgressions simply by traversing the field. **And if we say the principle: Since, etc., he should not be liable for plowing^N on a Festival, since the dirt he loosens is fit for covering the blood^N of a bird.** One who slaughters a bird or a non-domesticated animal is required by Torah law to cover the blood. Since it is possible that one will need to slaughter many such animals or birds and will not have enough dirt to cover their blood, his plowing may end up facilitating covering the blood. Therefore, it should not be considered a prohibited labor on the Festival.

The Gemara answers that **Rav Pappa bar Shmuel said**: The case is one in which a person plowed **sharp stones**, i.e., clods of dirt that have hardened and are unfit to be used to cover blood.

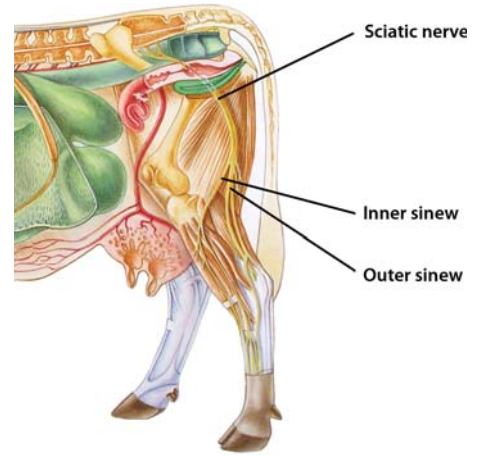
The Gemara asks: Aren’t these clods of dirt **fit to be crushed^N** and used to cover blood? The Gemara responds: **Is crushing permitted on a Festival?** The Gemara counters: But they are **fit to be crushed in an unusual manner**, which is not prohibited by Torah law. The Gemara answers: The case is one in which a person plowed **hard, rocky soil**, which cannot be crushed.

The Gemara asks: **Is hard soil fit for planting?** The case under discussion is one in which a person was preparing the ground in order to plant food crops in a vineyard. The Gemara answers: In this case, **there was hard soil above and fertile, loose soil underneath**, into which seeds could be planted. The Gemara rejects this answer: **Derive** that the act of plowing would be permitted in that case **due to the loose soil**, which is suitable for covering blood.

Rather, **Mar bar Rav Ashi said**: The case is one in which a person plowed **mud**, which is not fit for covering blood. The Gemara asks rhetorically: **Is mud fit for planting?** The Gemara answers: The case is one in which a person plowed **moist earth**, which is suitable for planting but which cannot be used to cover blood.

BACKGROUND

גיד הנֶשֶׂה – Sciatic nerve



Cow's sciatic nerve

NOTES

Flogged for five distinct prohibitions – לוקה חמש: This baraita is not accepted as the halakha. It is ruled elsewhere that nerves and tendons do not have flavor and therefore the prohibition of cooking meat in milk does not apply to them, as they are not considered meat. Similarly, many authorities conclude that one is not flogged for eating the sciatic nerve from an animal carcass that was not properly slaughtered (Me'iri).

Palges – פלגים: The Torah describes two types of male sheep that are brought as sacrifices: A lamb and a ram. A sheep is considered a lamb from when it is eight days old until it is one year old, and it becomes a ram when it is in its second year. According to the Sages, it is valid for offerings that require a ram only once a month has passed in its second year. During the first month of its second year, it is referred to as a palges and may not be offered as a lamb or a ram.

HALAKHA

Palges – פלגים: A sheep between the age of one year and one year and thirty days may not be offered as either a lamb or a ram (Rambam Sefer Avoda, Hilkhoh Ma'aseh HaKorbanot 1:14).

LANGUAGE

Palges – פלגים: From the Greek πάλλας, pallax, meaning an intermediate age between childhood and adulthood.

אייתיביה אביי: המבשל גיד הנֶשֶׂה בחלב ביום טוב ואוכלו, לוקה חמש: לוקה משום מבשל גיד ביום טוב, ולוקה משום אוכל גיד, ולוקה משום מבשל בשר בחלב, ולוקה משום אוכל בשר בחלב, ולוקה משום הבֵּעָרָה. ואי אמרינן "הואיל" – אהבֵּעָרָה לא ליחייב, הואיל דחוי ליה לצרכו!

Abaye raised an objection to Rabba's acceptance of the principle: Since, etc. One who cooks the sciatic nerve^B in milk on a Festival and eats it is flogged for five distinct prohibitions.^N How so? He is flogged due to the prohibition of cooking the sciatic nerve on a Festival, which is prohibited because the sciatic nerve is unfit for consumption; and he is flogged due to the prohibition of eating the sciatic nerve, which is explicitly prohibited by the Torah; and he is flogged due to the prohibition of cooking meat in milk; and he is flogged due to the prohibition of eating meat cooked in milk; and lastly, he is flogged due to the prohibition of kindling a fire unnecessarily on a Festival. And if we say the principle: Since, etc., he should not be liable for kindling a fire unnecessarily, since the fire is fit for use in attending to his legitimate Festival needs, e.g., cooking permitted foods.

אמר ליה: אפיק הבֵּעָרָה ועייל גיד הנֶשֶׂה של נבילה.

Rabba said to him: Remove the prohibition of kindling a fire from this list and add the prohibition of eating a sciatic nerve from an animal carcass that was not properly slaughtered.

והתני רבי חייה: לוקין שתים על אכילתו ושלש על בישולו, ואי איתא: שלש על אכילתו מיבעי ליה!

Abaye responded: Didn't Rabbi Ḥiyya teach with regard to this mishna: He is flogged twice for his eating, as he violated the prohibitions of eating the sciatic nerve and eating meat cooked in milk, and three times for his cooking, as he violated the prohibitions of kindling a fire, cooking on a Festival, and cooking meat in milk? And if it is so, that the case is one in which the sciatic nerve was taken from an animal carcass, Rabbi Ḥiyya should have stated that he is flogged three times for his eating, as he violated the prohibitions of eating a sciatic nerve, eating meat cooked in milk, and eating an animal carcass.

אלא: אפיק הבֵּעָרָה ועייל עצי מוקצה.

Rather, Rabba said: Remove the prohibition of kindling a fire and add in its place the prohibition of using wood that has been set aside from use on the Festival.

ומוקצה דאורייתא הוא? אמר ליה: אין, דכתיב: "והיה ביום הששי והכינו את אשר יביאו, ואוהרתה מהבא – מלא תעשה כל מלאכה".

The Gemara asks: Is the prohibition against utilizing set-aside material prohibited by Torah law, such that a person is flogged for violating this prohibition? He said to him: Yes, as it is written: "And it shall come to pass on the sixth day that they shall prepare that which they bring in" (Exodus 16:5). This verse teaches that anything that has not been prepared before the Festival is considered to be set-aside, and it is prohibited to utilize it. This verse indicates that utilizing set-aside objects is prohibited; however, it does not formulate this prohibition as a negative commandment. Therefore, the Gemara adds that the warning indicating that it is a negative commandment is from here: "You shall not perform any labor" (Exodus 20:9). This general statement pertaining to Shabbat includes utilizing objects that were not set aside for use before Shabbat.

אמר ליה: והא אתה דאמרת: בעאי מיניה מרב חסדא, ואמרי לה בעאי מיניה מרב הונא: הביא שֶׁה מאפר ושחטו תמיד ביום טוב מהו?

Abaye said to him: Wasn't it you who said: I raised a dilemma before Rav Ḥisda, and some say the correct version is: I raised a dilemma before Rav Huna: If one brought a lamb from the meadow, and the lamb is therefore set-aside because it was not designated for use before the Festival, and he slaughtered it as the daily offering on a Festival, what is the halakha? Is it permissible to offer this sacrifice?

ואת אַמְרַתְּ לָן, (אמר לי) עלה: "שה" – ולא הבכור,

And you said to us: He said to me about this issue that the answer can be derived from a verse in Ezekiel pertaining to communal offerings. The verse states: "And one lamb of the flock, out of two hundred, from the well-watered pastures of Israel" (Ezekiel 45:15). This verse is expounded in the following manner: The word lamb is referring to either a male or female lamb, but not to a firstborn, as that status applies only to male sheep.

"אחת" – ולא מעשר,

The word one indicates that a sacrifice may not be brought from the animal tithe. The lamb must be one that can stand alone. An animal designated as tithe is always part of a group, as it is the tenth animal to leave the pen; therefore, it cannot be offered as a communal offering.

"מן הצאן" – ולא הפלגים,

The expression: Of the flock indicates that only some animals of the flock may be offered, whereas one may not offer a palges,^{NHL} which is no longer a lamb but is not yet considered a ram.